THE

FEMALE MENTOR:

OR,

SELECT CONVERSATIONS.

IN TWO VOLUMES.

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CONVERSATION 16.

Jacqueline of Hainault.

HONORIA desired to read the life of the Counteſs of Hainault; ſaying that it afforded as many extraordinary events, and intereſting recitals, as are uſually found in novels.

JACQUELINE, only child of William count of Hainault, was heireſs of the provinces of Hainault, Holland, Zealand, and Friezland. Nature had beſtowed on this her favourite child her choiceſt gifts: exquiſite beauty, elegance of perſon, an inſinuating addreſs, a lively imagination, and a firmneſs and intrepidity above her ſex. In

the ſixteenth year of her age ſhe eſpouſed John eldeſt ſon of Charles the Sixth, king of France, and by this marriage was flattered with the proſpect of ſharing the throne of France with a huſband whom ſhe adored. But all theſe hopes of love and grandeur were annihilated, by the premature death of the dauphin in the ſecond year of their marriage, not without ſuſpicion of being poiſoned by his unnatural mother, Iſabella of Bavaria.

Afflicted with this grievous loſs ſhe repaired to Hainault, and found her father on the verge of the grave, anxiouſly intent on ſecuring to his beloved Jacqueline the ſucceſſion of his dominions, and in providing her with a huſband who might be able to repreſs the civil commotions which had long agitated the county of Hainault, and repreſs the encroachments of the neighbouring

bouring powers. With this view, he recommended to her choice her couſin John the fourth, duke of Brabant; who was alſo ſprung from the houſe of Burgundy, and whoſe dominions bordering on Hainault, would form a compact and well united ſovereignty.

Deference to the requeſt of her dying father, ſupported with all the influence of her mother, Margaret of Burgundy, deſirous of an alliance with a prince of her own houſe, extorted from her a reluctant promiſe in favour of the duke of Brabant. A few days after this promiſe her father died; Jacqueline ſucceeded to all his dominions; and although the duke of Brabant was a prince of weak intellects, and deformed perſon, and therefore ill calculated to gain the affections of ſo accompliſhed a princeſs, yet the ſolemn promiſe which ſhe had made to her dying father, pre-

vailed over her repugnance, and at the expiration of the year of her widowhood the nuptials were ſolemnized.

Soon after her marriage, her uncle, John of Bavaria, who had quitted the biſhoprick of Leige with the hopes of eſpouſing his niece, laid claims to Hainault and Holland, as fiefs not deſcendible to females, obtained from the emperor Sigiſmond the inveſtiture of theſe provinces, treated Jacqueline as an uſurper, penetrated into Holland at the head of a formidable army, and ſeconded by a diſaffected party, made the moſt alarming progreſs.

In oppoſition to this invaſion, Jacqueline herſelf took the field at the head of the troops of Hainault and Brabant: inſpiring the ſoldiers with a martial valour, ſhe obtained the moſt ſignal ſucceſs, and ſeemed likely to quell the rebellion, till her huſband the

duke

duke of Brabant ſpread dejection among his army by his daſtardly conduct, and perhaps aſhamed of his conſort's ſuperior valour, withdrew his forces from the ſcene of war, and commanded Jacqueline to follow him into Brabant. An inglorious peace, concluded under the mediation of the duke of Burgundy, was the conſequence of this infatuated conduct. Jacqueline acknowledged John of Bavaria her heir, ſhould ſhe die without iſſue, and ceded to him a conſiderable part of Holland.

If Jacqueline had reaſon to be irritated againſt her huſband for his cowardly behaviour; his conduct afterwards tended ſtill more to increaſe her reſentment. During their reſidence at Antwerp, he eſtranged himſelf from her company, purſued mean pleaſures, devoted himſelf to low and unworthy favourites, and loaded her

with repeated marks of contempt and ill uſage. Meanwhile her hereditary dominions became a prey to confuſion and anarchy. John of Bavaria continued his uſurpations, and the citizens of Holland, diſguſted with his deſpotic adminiſtration, roſe in arms, and earneſtly called for the preſence of their ſovereign. Jacqueline having in vain ſolicited the aſſiſtance of her huſband, or his permiſſion to return, her high ſpirit at length became irritated by repeated neglect and ill uſage; fearful of loſing her paternal inheritance, ſhe withdrew from the palace, attended only by a ſingle page, and under the ſanction of her mother, who had in vain remonſtrated againſt his unfeeling conduct.

It cannot be a wonder that ſo amiable a princeſs, only in the twentieth year of her age, and in the full luſtre of her beauty, formed by her amiable

ble diſpoſition to impart felicity in the married ſtate, and deſerving a reciprocal attachment, ſhould become anxious to diſſolve a marriage which had been the ſource of ſo much unhappineſs. Her affinity with the duke of Brabant afforded a plauſible pretext; becauſe this very objection had been urged by Pope Martin the Fifth, and it was not without difficulty that he had been induced to grant the diſpenſation. But while ſhe was ſoliciting the Pope, an incident happened, which by intereſting her paſſions, rendered her ſtill more eager for the ſucceſs of her application.

Henry the Fifth of England was at that time in the low countries, and had recently obtained the ſplendid victory of Agincourt. Among the princes who attended him on this occaſion, Jac-

queline had diſtinguiſhed Humphery duke of Glouceſter, the youngeſt brother of the king; a prince in the flower of his age, handſome, ſenſible, brave, and endowed with all thoſe qualities which are moſt likely to gain the heart of an amiable princeſs. By an union with this accompliſhed prince, Jacqueline hoped to obtain that happineſs which ſhe had ſought in vain with the duke of Brabant; and to find at the ſame time a warrior who could defend her territories againſt the uſurpations of John of Bavaria, and the reſentment of her former huſband.

The duke of Glouceſter was not inſenſible to the charms of Jacqueline, nor unmoved by the proſpect of becoming the ſovereign of ſo many ſtates. Thus, mutually attracted, Jacqueline and the duke of Glouceſter flattered them-

themſelves that they might prevail upon the Pope to annul the former marriage.

But whilſt they indulged this hope, a powerful obſtacle to their union aroſe in the family of Jacqueline. Philip, ſurnamed the Good, duke of Burgundy, poſſeſſed eminent talents and boundleſs ambition. Maſter of ample domains in the Netherlands, the fair inheritance of his kinſwoman the princeſs of Hainault preſented an object, which the ambition of this prince could not reſiſt. Aſpiring to the ſucceſſion of Hainault, Holland, and Zealand, if Jacqueline ſhould die without iſſue, ſatisfied that no progeny would be derived from her ill-aſſorted marriage with the duke of Brabant, he was alarmed at her new engagement with the duke of Glouceſter; and to prevent this intended union, employed all

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the influence which he derived from his recent alliance with England againſt France, and his affinity with the duke of Bedford, who had eſpouſed his ſiſter.

But all his oppoſition was unſucceſsful; Jacqueline paſſed over to England, eſpouſed the duke of Glouceſter; and as Philip had prevailed on Pope Martin to refuſe a diſpenſation, ſhe procured a ſentence from the anti-pope Benedict the Thirteenth, by which her marriage with the duke of Brabant was annulled, and that with the duke of Glouceſter eſtabliſhed. Fortune now ſeemed to ſmile upon Jacqueline; ſhe returned to Hainault, accompanied by her huſband, and a body of Engliſh forces, and put him in poſſeſſion of the greateſt part of her hereditary dominions.

But the felicity of Jacqueline was of no long duration; the duke of Burgundy fired with reſentment at ſo precipitate

cipitate a marriage, and affecting a lively ſenſe of the injury done to his relation the duke of Brabant, joined his troops to thoſe of Brabant, advanced into Hainault at the head of a formidable army, and defeated, with great ſlaughter, the Engliſh forces at the battle of Bray. Humphrey confounded by that defeat, concluded a ſuſpenſion of arms, returned to England that he might collect a freſh ſupply; and Jacqueline threw herſelf into Mons, invited by the citizens, who ſolemnly promiſed to defend their ramparts to the laſt extremity.

Receiving no ſuccours from the duke of Glouceſter, to whom Jacqueline conveyed her griefs in a letter from "her falſe and traiterous city of Mons;" ſhe was compelled, by the perfidy of the inhabitants, to ſurrender herſelf to the duke of

Burgundy,

Burgundy, and was by him impriſoned in the city of Ghent. After a confinement of three months ſhe contrived to eſcape from priſon: diſguiſing herſelf in man's apparel, ſhe paſſed through the ſtreets of Ghent at midnight, and eſcaping into Holland, was gladly received by that party which remained faithful to their ſovereign.

Notwithſtanding the deſperate efforts of herſelf and partizans, ſhe was unable to reſiſt the powerful armies of the dukes of Burgundy and Brabant. Philip beſieged and took all the principal towns of Holland; the death of John of Bavaria intervening, the duke of Brabant was acknowledged count of Hainault and Holland; and Philip was declared preſumptive heir of thoſe counties. Her marriage with the duke of Glouceſter was annulled by Martin the Fifth, that with the duke

of

of Brabant was confirmed, and the princeſs was reſtrained from marrying the duke of Glouceſter, even if ſhe ſhould become a widow by the death of the duke of Brabant; an event which ſoon after took place.

But the blow, which imprinted the deepeſt wound on the mind of Jacqueline, was the inconſtancy of the duke of Glouceſter: that prince, from a compliance, as he pretended, with the advice of his brother the duke of Bedford, regent of England, but more induced by his paſſion for Eleanor, daughter of lord Cobham, whom he afterwards married, declared his final reſolution of ſeparating himſelf from the princeſs of Hainault, and of yielding entire obedience to the mandate of the pope. Deſerted by her ſubjects, forſaken by the duke of Glouceſter, overpowered by her enemies, the unfortunate

fortunate Jacqueline, after many exertions of an undaunted ſpirit, was compelled to accept the cruel terms preſcribed by her implacable enemy. She ceded to the duke of Burgundy the government of all her dominions, with the title of her lieutenant, retaining only the appellation of ſovereign, and conſented never to marry without his conſent and the approbation of the ſtates.

Jacqueline was only in the twenty-eighth year of her age when ſhe made this forced abdication: ſhe paſſed her retirement principally in the iſlands of Zealand, formed in the mouth of the Scheld, or at the Hague in the province of Holland. There ſhe paſſed two years, her beauty as yet little impaired by time or by the calamities of her life; when love again ſurpriſed her in her retirement, and prepared for her

new misfortunes. The ſlender penſion which ſhe received from the duke of Burgundy not being always ſufficient to ſupport her expences, ſhe was compelled to have recourſe to the aſſiſtance of her partizans: but at length when moſt of them excuſed themſelves under frivolous pretences, ſhe wept and complained of the ingratitude of thoſe whom ſhe had formerly obliged. In this diſtreſs, one of her attendants propoſed applying to Francis Von Borſelen, ſtadholder of Holland.— "What!" ſaid Jacqueline, "ſhall I apply to him who owes me no favour, who has proved himſelf my enemy by joining the duke of Burgundy? he will certainly refuſe me; and I ſhall be more humbled than ever." Perſuaded however to apply, Borſelen remitted the ſum in ſo handſome and liberal a manner, that Jacqueline, who had

had long been diſuſed to ſo generous a mode of proceeding, was charmed with his behaviour: her beauty and accompliſhments won the heart of Borſelen; and as he joined to a graceful perſon a courtly addreſs and engaging manner, ſhe became prepoſſeſſed in his favour. Her growing inclination foſtered by her retired way of life, and deriving ſtrength from oppoſition, ſhe overlooked her promiſe to the duke of Burgundy, and privately married the object of her affection. Philip, rouzed with indignation at the ſolemnization of this marriage, concluded in oppoſition to her ſolemn promiſe, arreſted Borſelen, conveyed him to the caſtle of Rupelmonde on the banks of the Schelde, and ſpread a report that his death would ſoon expiate the crime of which he had been guilty.

Alarmed

Alarmed with this report, and conſulting her love and her apprehenſions more than her force, ſhe aſſembled the few troops whom ſhe could ſuddenly collect, and aſcended the Schelde with a firm reſolution to deliver her huſband or periſh in the attempt. On approaching the caſtle, ſhe found her implacable enemy the duke of Burgundy already there at the head of a numerous army.

The unfortunate princeſs, diſappointed in her hopes, requeſted and obtained a conference with the duke, and eagerly inquired if her huſband was yet alive. Philip inſtantly commanded Borſelen to be brought in chains on the platform of the caſtle which overlooked the river; when Jacqueline, tranſported with joy at the ſight of an object who was moſt dear to her, ſprung from the veſſel on ſhore, and precipitated herſelf into the arms

of her husband. Being now in Philip's power, she was compelled to accept his terms, and purchased her own liberty and the life of her husband by ceding the sovereignty of all her dominions, and renouncing the title of countess. In return for these concessions, she was permitted to enjoy during her life the lordships of Boorne, Zuidbeveland and Tholen, and to receive the revenues of the customs of Holland and Zealand. Borselen in lieu of the stadtholdership of Holland, was nominated count of Voservant, and decorated with the order of the golden fleece.

Jacqueline and her husband, to whom she willingly sacrificed all the remains of her former grandeur, passed the remainder of her days in the castle of Teylingen in the Rhineland. History records, that she instituted games of archery and horsemanship, in which she greatly

excelled, and was pleaſed to win the prize, and to be declared queen of the fraternity by the acclamations of the peaſants. She alſo occaſionally amuſed herſelf in framing vaſes of earthen ware, ſeveral of which being found in the gardens of the caſtle of Teylingen, were retained as relics by the people, devoted to the memory of their charming miſtreſs, and are ſtill preſerved in the cabinets of the curious, under the name of the vaſes of the lady Jacqueline.

In this manner the ſovereign of Hainault, Holland and Zealand, with a huſband whom ſhe adored, and by whom ſhe was adored, paſſed the remainder of her days; and was repeatedly heard to ſay that ſhe enjoyed more ſolid ſatisfaction in this retreat than ſhe had ever experienced in the height of her grandeur. But the misfortunes of

her life had already too ſenſibly affected a princeſs of her high ſpirit. Her conſtitution had been gradually impaired, and a lingering conſumption carried her to the grave on the eighth of October 1436, in the thirty-ſeventh year of her age. The body was interred with royal pomp among the ſepulchres of the counts of Holland; and thoſe honours were paid to her laſt remains, which had been refuſed to her when alive.

CONVERSATION 17.

Madame de Sevigné.

HONORIA read a letter from Viator, deſcribing the caſtle of Grignan, and the tomb of Madame de Sevigné; and concluded with a tranſlation of her character as drawn by Madame de la Fayette.

"DEAR SISTER,

"AS I was returning from Avignon to Lyons, I ſtopped at a ſmall village to change horſes, and happening to examine the map of poſt roads which I had in the chaiſe, I obſerved the name of Grignan, a place ſo often mentioned in Madame de Sevigné's letters, as the country ſeat in which her

daughter Madame de Grignan uſually paſſed her ſummer, and received thoſe delightful letters from her mother, which, as long as taſte and ſenſibility are not extinct, cannot fail of intereſting and delighting.

"Recollecting your fondneſs for this elegant woman, I knew, that you would not eaſily forgive me if I paſſed within three leagues of that caſtle without going there; accordingly I ordered the poſtilion, who had already harneſſed his horſes to convey me to Montelimar, to drive to Grignan.

"Although the diſtance is not more than eight miles, yet I employed four hours in this route; the roads being ſo execrably bad, that I could hardly credit my ſenſes when I found myſelf ſafely arrived, in a crazy two-wheeled chaiſe, without meeting with any accident. I now indeed no longer wonder

at

at the anxiety which Madame de Sevigné always expreſſed for her daughter's ſafe arrival at Grignan, from the time that ſhe took her departure from Paris till ſhe reached, without a broken limb, her country ſeat. Such alarms, which on reading the letters I uſed to conſider as fanciful female terrors, now appear to me, who have juſt traverſed theſe rocks which can ſcarcely be called roads, as by no means exaggerated. Theſe alarms will appear ſtill more juſt, when I inform you, that I this morning obſerved at Avignon, the ruined arcades of a bridge ſtill exiſting in the ſame ſtate in which it fell, ſoon after Madame de Grignan had traverſed it; a circumſtance which the fond mother has deſcribed with ſuch horror at the recollection, and yet ſuch pleaſure at the narrow eſcape of her darling child.

"The caſtle of Grignan is a venerable pile of building, ſituated on the higheſt eminence in theſe parts, in the midſt of vines; and commands a very extenſive proſpect, bounded on all ſides by ranges of bare and piked rocks. The apartments are in general magnificent. I contemplated with pleaſure a neat little cabinet which was appropriated to Madame de Sevigné when ſhe paid a viſit to her daughter.

"The male branch of Caſtellan de Grignan being a few years ago extinct on the death of Louis Provence, Madame de Sevigné's grandſon, the caſtle was ſold by the female line to Mr. de Muy. The apartments are crowded with his family portraits, which ſcarcely engaged my obſervation, as I was particularly attentive to a few which came from the Grignans; among them I recognized ſeveral of my old acquaintance, who are

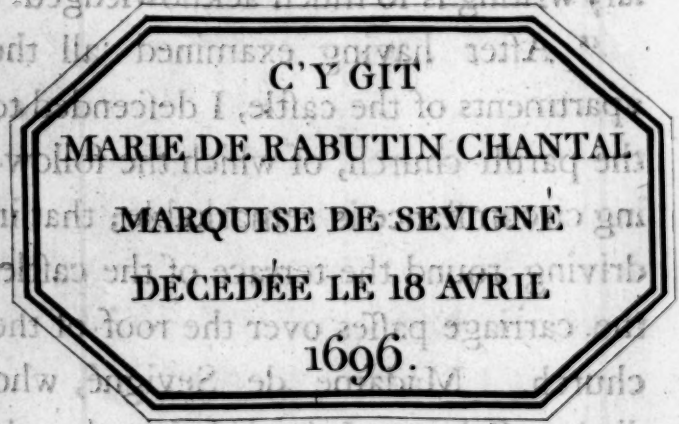
mentioned in the letters of Madame de Sevigné; particularly her own portrait, that of her daughter and ſon-in-law. The firſt, painted by La Tour, drew my chief attention, as well from the beauty and ſpirit of the countenance, as from the conſideration that it exhibited the reſemblance of one whoſe merit in epiſtolary writing is ſo much acknowledged.

" After having examined all the apartments of the caſtle, I deſcended to the pariſh church, of which the following circumſtance is remarkable; that in driving round the terrace of the caſtle, the carriage paſſes over the roof of the church. Madame de Sevigné, who died at Grignan, is buried near the altar: the monument to her memory, erected at her own expreſs deſire, is a ſmall grave-ſtone of white marble, with black borders. I was greatly ſtruck with the ſimple elegance of this ſepulchral

pulchral memorial, and conſidered it in ſome meaſure as an emblem of her letters.

Your's,

VIATOR."



Here lies Mary de Rabutin Chantal, Marchioneſs of Sevigné; died April 18, 1696.

The

The following character of Madame de Sevigné, which was drawn by Madame de la Fayette, and presented to her as written by an anonymous gentleman, finished the entertainment of the evening.

"Every artist who paints a beauty is so anxious to embellish the portrait, that he does not dare to exhibit any imperfections; but, thanks to the privilege of an unknown person, in which character I now appear before you, I shall boldly draw every feature undisguised, not being in the least apprehensive of incurring your displeasure.

"I am much perplexed that I have nothing to relate concerning you but what is favourable; for it would give me sincere pleasure if, after having reproached you with numberless faults, I should find myself this winter as well

received

received by you, as many other perſons who have importuned you with praiſes. I will not tire you, nor amuſe myſelf, by telling you that your ſhape is admirable, that your complexion ſtill retains the appearance of youth, that your mouth, your teeth, and your hair are incomparable. I will not inform you of theſe things; your mirror tells you them conſtantly: but as you do not amuſe yourſelf by converſing with your mirror, I cannot refrain from informing you how beautiful you are when you ſpeak.

"Know then, madam, if by chance you do not already know it, that your mind ſo highly ornaments and embelliſhes your perſon, that there is no woman ſo enchanting as you are, when you are animated in a converſation where conſtraint is baniſhed. Every thing you ſay has ſuch a charm, and

becomes

becomes you ſo admirably, that your words draw the loves and the graces around you. The brilliancy of your wit gives ſuch animation to your complexion and your eyes, that although wit only faſcinates the ears, yours may juſtly be ſaid to dazzle the ſight; and this luſtre is ſo powerful, that it precludes us from obſerving any irregularity of your features, but compels us to acknowledge, that you are the moſt compleat beauty upon earth. You are ſenſible to the love of glory and ambition; and you are not leſs ſenſible to innocent pleaſures. You appear born for them, and they are made for you. Finally, joy is the true feature of your character, and ſadneſs is more inapplicable to you than to any one.

"You may perceive, that I am not unknown to you, that you are not unknown to me; and that I muſt have been

been frequently in your company, to have diſcovered ſo clearly every circumſtance that heightens your charms, which raiſe ſurpriſe and admiration.

"But I will ſtill more convince you, madam, that I am not leſs acquainted with your ſolid, than your agreeable qualities. Your ſoul is great and noble; ready to diſpenſe treaſures, and incapable of amaſſing them. You are naturally tender and affectionate; but to the ſhame of our ſex, this tenderneſs has been uſeleſs to you; and you have confined it in your own breaſt by only imparting it to Madame de la Fayette. Ah! madam, if there had been in the world a man happy enough to have found himſelf not unworthy of the treaſure which ſhe enjoys, and if he had not taken every method to poſſeſs it, he would deſerve to ſuffer every diſgrace that love can inflict upon his votaries.

votaries. What a happineſs to be maſter of ſuch a heart as yours, whoſe ſentiments are expreſſed by that animated wit with which you are endowed! Your heart, madam, is doubtleſs a treaſure, which no perſon can deſerve. There never was one ſo generous, ſo amiable, and ſo faithful. There are people who ſuſpect you of not letting your thoughts always appear ſuch as they really are; but on the contrary, you are ſo accuſtomed to have no thoughts but what are virtuous and amiable, that you ſometimes divulge what prudence would lead you to conceal. You are the moſt civil and obliging perſon in the world; from your open and ſweet manner, the moſt ſimple compliments appear in your mouth profeſſions of friendſhip; and all who quit your company, are perſuaded of your regard and eſteem, without being

ing able to recollect, that you have given them any ſign either of the one or the other.

"To conclude; you have received ſuch graces from Heaven as have never been imparted to any other woman, and the world is obliged to you, for ſhewing them a number of agreeable qualifications which were heretofore unknown.

"I will not attempt to deſcribe them all, leſt I ſhould alter the deſign of this addreſs: which is not to oppreſs you with an eulogium: moreover, madam, it is neceſſary I ſhould be your lover, to be able to write thoſe praiſes which are worthy of you; and I cannot boaſt of that ſupreme happineſs."

CONVERSATION 18.

Catharine of Arragon, Queen Conſort of Henry the Eighth.

AMANDA began:—If any woman could ever derive elevation of mind from high birth and dignity of connections, that woman was Catharine of Arragon. Her father Ferdinand was king of Arragon, Naples, and Sicily, and her mother Iſabella was queen of Caſtile.

Her nephew, ſo well known under the name of Charles the Fifth, was emperor of Germany; arch-duke of Auſtria, duke of Styria, Carinthia, and Carniola; count of Tyrol; land-grave of Alſace; lord of Franche-

Comté, and the Low Countries; king of Spain, Naples, and Sicily; and ſovereign of a new world beyond the Atlantic.

Catharine, thus deſcended and thus connected, was born 1485, and before ſhe had attained the age of ſixteen, married Arthur prince of Wales, who was ſcarcely fifteen, and in leſs than half a year became a widow.

In 1502, by means of a diſpenſation from the Pope, ſhe was betrothed to Henry, the brother of Arthur, then only twelve years of age. This match was ſo contrary to the inclination of the young prince, that he did not agree to it, till he was compelled by the poſitive commands of his father, Henry the Seventh, whoſe avarice rendered him averſe to return ſo conſiderable

ſiderable a dowry as Catharine had brought into the kingdom.

But as the nation in general was prejudiced againſt the marriage of ſuch near connections, the king, though he had been ſo eager to have the eſpouſals ſolemnized, gave evident proofs of his intention to annul them. He ordered the young prince, as ſoon as he came of age, to enter a proteſtation againſt the marriage; and on his death-bed he charged him, as his laſt injunction, not to finiſh ſo unlawful an alliance.

At the acceſſion of Henry the Eighth, a council was ſummoned to deliberate on this momentous affair. On the one hand her former marriage with the king's brother, and the inequality of their years, were ſtrong objections. On the other, the propriety of the match was ſupported by Ca-

tharine's known virtue, mild temper, and affection to the king, by the neceſſity of returning her large dowry, by the expediency of fulfilling the engagements of the late king, and the dread of offending two ſuch powerful ſovereigns as Ferdinand and Iſabella; whoſe alliance, in caſe of a rupture with France, was of ſuch great importance. And as Catharine ſolemnly proteſted, that her eſpouſals with Arthur had never been conſummated, Henry followed the advice of his council, and ſolemnized the marriage. Her perſon being handſome, and her manner agreeable, Henry behaved to her with affection; and as ſhe poſſeſſed ſound judgment, he treated her with ſuch confidence, that during an expedition into France he appointed her regent.

The

The king had thus for eighteen years lived upon terms of affection with his virtuous queen, without feeling the ſmalleſt ſcruples on the validity of the marriage, or giving any outward mark of unkindneſs, when ſuddenly his conſcience ſmote him with remorſe. Many other reaſons, however, beſides religious ſcruples, made him weary of this match, and induced him to form another connection. The queen being ſix years older than the king, the decay of her beauty, together with her ill health, had contributed, notwithſtanding her blameleſs character, to render her perſon unacceptable. Though ſhe had borne him ſeveral children, they all died in early infancy, except the princeſs Mary; and it was apprehended that ſhould doubts of Mary's legitimacy be combined with the weakneſs of her

ſex, the country might again be thrown into confuſion.

The evils of civil convulſions, as yet recent, ariſing from a diſputed ſucceſſion, made a deep impreſſion upon the minds of the people, and rendered them univerſally deſirous of any event which might obviate ſo dreadful a calamity.

But his affection for Anne Boleyn was a ſtill more forcible reaſon, and concurring with private diſguſt and motives of public intereſt, impelled him to ſeek the diſſolution of his inauſpicious, and as it was eſteemed by many, unlawful marriage with Catharine.

Henry therefore applied to the ſee of Rome for a divorce: Clement the Seventh ſeemed inclined to favour the king's ſuit, and appointed a commiſſion, conſiſting of Cardinal Cam-

pegio on the ſide of the Pope, and Cardinal Wolſey on the ſide of Henry, for the trial of the marriage.

Catharine herſelf was naturally of a firm and reſolute temper, and was engaged by every motive to perſevere in proteſting againſt the meaſure. The reluctance of yielding to her rival, who had ſupplanted her in the king's affection, excited the moſt poignant affliction; the imputation of inceſt, which was thrown upon her marriage with Henry, ſtruck her with the higheſt indignation; and the dread of her daughter being declared illegitimate awakened the feelings of a mother. Actuated by theſe conſiderations, ſhe prevailed on Charles the Fifth to intercede with the Pope in her favour, and to inſiſt that the cauſe ſhould be referred to Rome, where alone ſhe thought ſhe could expect juſtice.

Mean while the two legates opened

their court at London, and cited the king and queen to appear. They both preſented themſelves, and the king anſwered to his name when called: but Catharine, inſtead of anſwering to her's, roſe from her ſeat, and throwing herſelf at Henry's feet, made a very pathetic harangue, which her virtue, dignity, and misfortunes rendered uncommonly affecting. She told him, "that ſhe was a "ſtranger in his dominions, without pro-"tection, without council, without aſſiſ-"tance; expoſed to all the injuſtice which "her enemies were pleaſed to impoſe "upon her; that ſhe had quitted her na-"tive country without other reſource "than her connections with him and his "family; and had expected, that inſtead "of ſuffering any violence or indignity, "ſhe ſhould find an aſylum; that ſhe "had been his wife during twenty years, "and now appealed to himſelf, in the

"face

"face of the public, whether her affec-
"tionate ſubmiſſion to his will had not
"merited other treatment than to be
"thus thrown from him with ſo much
"indignity. Their parents," ſhe added,
"the kings of England and Spain, were
"eſteemed the wiſeſt princes of their
"time, and had undoubtedly acted by
"the beſt advice when they concluded
"the treaty of marriage, which was
"now repreſented as ſo criminal; that
"ſhe acquieſced in their judgment, and
"would not ſubmit her cauſe to be
"tried by a court, whoſe dependance
"on her enemies was too notorious,
"ever to allow her any hopes of ob-
"taining from them an equitable and
"impartial deciſion." Having ut-
tered theſe words, ſhe roſe, and making
the king a low reverence, departed
from the court; and never would again
appear. After her departure Henry
did

did her the juſtice to acknowledge, that ſhe had ever been a dutiful and affectionate wife, and that the whole tenor of her behaviour had been conformable to the ſtricteſt rules of probity and honour. He only inſiſted on his own ſcruples with regard to the lawfulneſs of the marriage.

The legates, after citing the queen anew to appear, declared her contumacious, notwithſtanding her appeal to Rome, and then proceeded to the examination of the cauſe.

The buſineſs went on ſo rapidly that the king was every day in expectation of a ſentence in his favour; when to his great ſurprize Campegio, without the leaſt warning, and upon frivolous pretences, prorogued the court for five months.

The impetuous Henry, who could bear no contradiction to his will, was extreme-

extremely enraged at this diſappointment, was ready to encourage every argument which might ſeem to prove the neceſſity of a divorce; and as at this time the doctrines of Luther had begun to gain ſtrength, and the idea of the Pope's infallibility to loſe ground, many opinions were given, which tended to call in queſtion the power of the ſee of Rome to give a diſpenſation for a marriage ſo contradictory to the laws both of God and man. Amongſt the reſt Dr. Thomas Cranmer, an eminent divine of Cambridge, happening to be in company with Gardiner, ſecretary of ſtate, when the buſineſs of the divorce became the ſubject of converſation; he obſerved, that the readieſt way either to quiet Henry's conſcience or extort the Pope's conſent, would be to conſult all the univerſities of Europe, with regard to this controverted point: if they

agreed

agreed to approve the king's marriage with Catharine, his remorſes would naturally ceaſe; if they condemned it, the Pope would find it a difficult matter to reſiſt the ſolicitations of ſo great a monarch, ſeconded by the opinion of all the learned men in Chriſtendom. When the king was informed of the propoſal, he ſwore, with more alacrity than delicacy, that Cranmer had got the right ſow by the ear.

His agents were immediately employed to collect the judgments of all the univerſities in Europe; who gave a verdict in the king's favour. Henry, in order to give weight to all theſe authorities, engaged his nobility to recommend his cauſe to the Pope; and to threaten him with the moſt dangerous conſequences in caſe of a denial of juſtice. But Clement, who was entirely under the

the influence of the emperor, refuſed to grant a divorce, and continued to ſummon the king, by proxy, before his tribunal at Rome. Henry rejected ſuch a condition, and would not even admit of any citation, which he regarded as a high inſult, and a violation of his prerogative. The father of Anne Boleyn, created earl of Wiltſhire, carried to the Pope the king's reaſons for not appearing by proxy; and as the firſt inſtance of diſreſpect from England, refuſed to kiſs his holineſs's ſlipper.

Henry being now fully determined to ſtand all conſequences, eſpouſed the object of his affection, and obtained both from parliament and from an eccleſiaſtical court, which he ſummoned in contempt of the Pope's authority, a confirmation of his divorce from Catharine,

tharine, and a ratification of his marriage with Anne Boleyn.

But the humiliation of Catharine did not end with her divorce. Henry, in order to efface as much as poſſible all marks of his firſt marriage, ſent to inform her, that ſhe was henceforth to be treated only as princeſs of Wales, and all means were employed to make her acquieſce in that determination. But ſhe perſevered in maintaining the validity of her marriage; and ſhe would admit of no ſervice from any perſon who did not approach her with the accuſtomed ceremonial.

Henry, with his uſual harſhneſs, employed menaces againſt her ſervants, who complied with her commands in this particular; but even though he attainted ſeveral of high treaſon who treated her as queen, yet theſe rigo-

rous

rous meaſures never compelled Catharine to relinquiſh her title and pretenſions; and ſhe perſiſted till her death in calling herſelf his wife.

She died in 1536, at Kimbolton, in the county of Huntingdon, in the fiftieth year of her age; and on her death-bed ſhe dictated this affectionate letter:

MY MOST DEAR LORD, KING, AND HUSBAND.

"THE hour of my death approaching, I cannot chuſe, out of love I bear you, but adviſe you of your ſoul's health, which you ought to prefer before all conſiderations of the world's fleſh whatſoever. For which yet you have caſt me into many calamities, and yourſelf into many troubles: but I forgive you all, and pray God to do ſo likewiſe. For the reſt, I commend unto

you

you Mary our daughter, beſeeching you to be a good father to her, as I have heretofore deſired. I muſt entreat you alſo to reſpect my maids, and give them in marriage, which is not much, they being but three; and to all my other ſervants a year's pay, beſides their due, leſt otherwiſe they ſhould be unprovided for. Laſtly, I make a vow that mine eyes deſire you above all things."

This laſt proof of Catharine's affection extorted tears even from the obdurate Henry. He ordered her remains to be interred with due ſolemnity in the monaſtery of St. Peterborough, and afterwards erected that monaſtery into a biſhop's ſee, as a tribute of affection and regard to the memory of a perſon, whoſe ſweetneſs of temper

per and elevation of ſoul rendered her worthy of a better fate.

Every perſon of feeling muſt lament the misfortunes which overwhelmed the virtuous and amiable Catharine; yet as Providence brings good out of evil, we muſt ultimately rejoice, that thoſe misfortunes have proved highly advantageous to the kingdom; as the impatience of the brutal Henry to obtain a divorce impelled him to break the fetters of the church of Rome, and, in direct contradiction to his own principles and doctrines, which he had publickly avowed in his treatiſe againſt Luther, haſtened the eſtabliſhment of the Reformation.

CONVERSATION 19.

On Modeſty.

IN an age of too much confidence and boldneſs among a great part of the female ſex, occaſioned probably by too frequent attendance at places of public amuſement, Atticus hoped that a few obſervations on the propriety of a modeſt and unaſſuming behaviour would not be thought unſuitable. Then, turning to Amanda, he added, "I flatter myſelf that I ſhall not be conſidered as infringing upon the privileges of our FEMALE MENTOR." Amanda ſmiled, and Atticus began:

MAN is repreſented as born of the earth, and woman as born of man; which affords a lively image, that the female

female part of the creation is by nature endowed with a much greater ſoftneſs of diſpoſition than the male; their tempers accordingly are more tender and compaſſionate, leſs boiſterous and rugged than ours: timidity and even baſhfulneſs are an ornament to them, but a reproach to us. In them delicacy of texture, and tenderneſs of conſtitution, are not unbecoming: while ſtrength and manlineſs are the characteriſtics of ours. Meekneſs, and exquiſite ſenſibility, conſtitute the ornaments of their minds, while we are better diſtinguiſhed by firmneſs and valour.

As the two ſexes are thus oppoſite in their frames and diſpoſitions, their behaviour alſo ſhould partake of this eſſential difference. Thus diſtinguiſhed, the two ſexes are, each in their reſpective characters, the objects of love and eſteem; their virtues appear the more

amiable by contraſt, and ſtrike the more forcibly from this very oppoſition.

But whenever nature tranſgreſſes the bounds aſſigned to her, and aſſumes other qualities repugnant to the proper order and diſpoſition of things; whenever the men degenerate into effeminacy, and the women into manlineſs, they each loſe their reſpective powers of pleaſing, and deſerve ridicule for their inconſiſtency of conduct. For when once the men forſake the natural manlineſs of their own ſex, and endeavour to adopt the delicacy of the other, the meekneſs, ſo eſſential to the fair, is changed into a ſoftneſs no leſs ridiculous than unbecoming. The ladies alſo, on aſſuming a manly freedom, by an immediate transformation, wear the appearance of impudence, and deſtroy by this aſſurance the effects

of

of their charms, which are heightened by a mild and gentle demeanour.

I am led into theſe reflections by a real concern for the behaviour of many of the ladies of faſhion, who have acquired a habit of talking ſo loud in public places, that they draw upon them the attention of the whole audience. I am the more concerned at this behaviour, as I look upon loud converſation to be the peculiar privilege of our ſex, and if encroached upon by the fair part of our iſland, will infallibly operate to their diſadvantage and diſgrace. I lately obſerved two beautiful creatures at the opera, who defeated the effects of their charms by this noiſy and boiſterous behaviour; they laughed as immoderately, and talked as loud, as if they had been in their own apartments, and not at a public entertainment, which demanded attention.

But if they imagined by theſe means to draw the admiration of the men, they are much miſtaken; they may indeed catch the eyes, but can never touch the heart: as there are very few men, however abandoned, who love the affectation of impudence even in women of the town, and the more ſerious are irreparably ſhocked at this rude behaviour, ſo contradictory to every idea of feminine ſoftneſs.

I am tempted to give the character of Philoclea, which is drawn by ſir Phillip Sidney, though it is ſo interwoven with another character that I cannot ſeparate one without injuring both. They are both admirable, but Philoclea is the moſt ſuited to my preſent ſubject:—"Two ſiſters ſo beyond all meaſure excellent in all the gifts allotted to reaſonable creatures, that we may think nature is no ſtep mother to that

that ſex, how much ſoever ſome men (ſharp-witted only in evil-ſpeaking) have ſought to diſgrace them. The elder is named Pamela, by many men not deemed inferior to her ſiſter. For my part, when I marked them both, methought there was (if at leaſt ſuch perfections may receive the word of more) more ſweetneſs in Philoclea's eyes, but more majeſty in Pamela's; methought love played in Philoclea's eyes, but threatened in Pamela's; methought Philoclea's beauty only perſuaded, but ſo perſuaded, as all hearts muſt yield; Pamela's beauty uſed violence, but ſuch violence as no heart could reſiſt. Pamela of high thoughts, who avoids not pride, with not knowing her excellencies; but by making it one of her excellencies to be void of pride. She poſſeſſes her mother's wiſdom, greatneſs, and nobility; but, if

I can gueſs aright, knit with a more conſtant temper. Philoclea ſo baſhful, as though her excellencies had ſtolen into her before ſhe was aware; ſo humble, that ſhe will put all pride out of countenance; with ſuch a demeanour, as will ſtir hope, but teach hope good manners."

I ſhall cloſe theſe few remarks with a fable I once found in an old author, though I cannot at preſent recollect his name:—It happened in former ages, that Modeſty had undreſſed herſelf to bathe in a certain river. While ſhe was bathing, Impudence happening to paſs by, ſtripped herſelf of her own filthy rags, and clothed herſelf in the pure and undefiled garments of Modeſty. After a ſhort time, Modeſty having retired from bathing, came to the place where ſhe had left her garments,

ments, and finding thoſe of Impudence in their room, fled naked as ſhe was to the houſe of Innocence, where ſhe lay concealed, until Impudence brought back the garments ſhe had ſtolen, not being able to ſupport a character ſo contradictory to her own.—The moral of this little fable is, that though impudence frequently wears the appearance of modeſty for a ſhort time; yet modeſty never puts on the garb of impudence even for a moment.

Conversation 20.

On the Study of Nature.

Eubulus, to whom we often apply for the leading ſubject of the evening, began his diſcourſe in the following manner:

"I would recommend to all perſons who have not a regular profeſſion, to adopt ſome purſuit analogous to their inclination and genius. The ſtudy of nature is the fineſt employment for the human mind, whether we comprehend the great outline, or the moſt minute particle of the univerſe. I have been reading the tracts collected by the late very ingenious and amiable Mr. Benjamin Stillingfleet on the

Œconomy of Nature, and think no perſon can peruſe the book without having his mind enlarged, and his gratitude excited, from diſcovering the wiſe ſyſtem of the whole. From this intereſting publication, I have collected the following extracts, on the progreſs of vegetation.

"The cruſtaceous lichens or liver-worts are the firſt foundation of vegetation, and therefore are plants of the utmoſt conſequence in the œconomy of nature, though deſpiſed by us. When rocks firſt emerge out of the ſea, they are ſo poliſhed by the force of the waves, that ſcarce any herb can find a fixt habitation upon them. The very minute cruſtaceous liver-worts begin ſoon to cover theſe dry rocks, although they have no other nouriſhment but that ſmall quantity of mould, and almoſt imperceptible particles, which

which the rain and air bring thither. These liver-worts dying, at last turn into a very fine earth; on this bed, the imbricated or scaly liver-worts find a place wherein to strike their roots: these also die after a time, rot and turn to mould; and then the various kinds of mosses find their proper place, and nourishment: lastly, these dying in their turn, and rotting, afford such a plenty of new-formed mould, that herbs and shrubs easily root and live upon it.

"Thistles are peculiarly useful in assisting and promoting the growth of other plants. Suppose a heap of clay, which for many years has supplied no vegetation; let the seeds of the thistle blow there and grow: these plants will not only thrive themselves, but attracting by their leaves the moisture of the air, send it into the clay by means

of

of their roots, and render the ground more nutritious. Under theſe circumſtances, leſs hardy plants will take root, and, ſheltered under the leaves of the thiſtles, will flouriſh in great abundance.

"The bog-moſs covers deep bogs with its ſpongy ſubſtance, and thus by degrees turns them into fertile meadows; other kinds of moſſes preſerve the minute ſeeds of plants during the winter, ſhelter their roots, and prevent them from freezing.

"The greateſt part of all the black mould which covers the earth, is compoſed of dead vegetables; for when a plant has loſt its ſtem, the root remains, rots by degrees, and changes into mould. By theſe means, this kind of earth is mixed with ſandy ſoils by the contrivance of nature, nearly in the ſame way as dung thrown upon fields is

wrought

wrought into the earth by the induſtry of the huſbandman.

"The earth thus prepared, again offers to plants from its boſom that ſupport which it has received from them. When ſeeds are committed to the ground, they draw to themſelves, accommodate to their nature, and turn into plants, the more ſubtle parts of this mould by the co-operation of the ſun, air, clouds, rain, and wind; ſo that the talleſt trees are, properly ſpeaking, nothing but mould wonderfully compounded with air and water. The truth of this aſſertion is proved from a chymical experiment: a piece of oak, when decompounded, yields one-third air, a third water, and a third charcoal or earth. From theſe plants, when they die, juſt the ſame mould is formed as gave birth to them originally, but in ſuch a manner, as to yield a

greater

greater quantity than before. Vegetables therefore increaſe the black mould; and thus fertility remains continually uninterrupted. For earth could not furniſh its annual conſumption, unleſs it was conſtantly recruited by new ſupplies.

" That trees when they are dry or cut down may not remain uſeleſs, nature haſtens their deſtruction in a ſingular way. Firſt, the liver-worts begin to ſtrike root in them, afterwards the moiſture is drawn out of them, and putrefaction follows. Then the muſhrooms find a fit place for nouriſhment, and corrupt them ſtill more. The muſk-beetle next forces a way between the bark and the wood. Other beetles and caterpillars form an infinite number of holes through the trunk. Laſtly, the wood-peckers, in ſeeking for inſects, wear away the tree already corrupted,

rupted, till the whole passes into earth.

"Thus the first vegetation is produced, and thus it is continued, till it enables us to raise those innumerable plants, which afford a study for the whole life of man; and though all have not time to acquire considerable knowledge on this subject, yet every one may contrive to obtain a tolerable degree of curious information.

"There are persons who call themselves rational creatures that come into the world, and remain there even to old age, who never saw the creation but from afar: just like the brute beast, which cannot fail of seeing the verdure and various colours that clothe the earth, but proceed no farther. If any one should be carried into a botanic garden to see the immense quantity of plants brought together from all countries,

tries, with incredible trouble, care and expence, ſhould he only obſerve that the leaves were green, and the flowers of various colours, could he be truly and juſtly ſaid to have ſeen the garden?

"Linnæus uſed to excite the attention of his audience by apt ſimilitudes when he was reading upon natural philoſophy to his pupils; one of his fables was as follows: The ſeven wiſe men of Greece, meeting at Athens, agreed that every one ſhould mention what he thought the greateſt wonder in the creation. One of them, of higher conceptions than the reſt, propoſed the opinion of ſome of the aſtronomers about the fixed ſtars, which they believed to be ſo many ſuns, each with its revolving planets well ſtored with plants, animals, and other productions, like the earth. Fired with this thought, they agreed to

ſupplicate Jupiter that he would permit them to take a journey to the moon, and ſtay there at leaſt three days, in order to ſee the wonders of the place, and give an account of them at their return. Jupiter conſented, and ordered them to aſſemble on a high mountain, where there ſhould be a cloud ready to convey them to the moon; they were accompanied by ſome choſen companions, who might aſſiſt them in deſcribing and painting the objects which moſt ſtruck their attention. At length they arrived at the moon, and found a habitation well fitted for their reception. The next day, being very much fatigued with their journey, they remained quiet at home till noon; and being ſtill faint, they refreſhed themſelves with a moſt delicious entertainment, which ſo entirely engroſſed their attention, as to

overcome their curioſity. This day they only ſaw through the windows a delightful ſpot, adorned with the moſt beautiful flowers, to which the beams of the ſun gave an uncommon luſtre; and heard the ſinging of moſt melodious birds, till evening arrived. The next day they aroſe very early, in order to begin their obſervations; but ſome very beautiful young ladies adviſed them firſt to recruit their ſtrength, before they expoſed themſelves to the laborious taſk which they had undertaken: the delicate meats, the rich wines, the beauty of the damſels, prevailed over the reſolutions of theſe ſtrangers. A fine concert of muſic was introduced: the younger part of the company began to dance, and the ſcene was entirely jovial. This whole day was paſſed in gallantry, till ſome of the neighbouring inhabitants, envious at their mirth, ruſh-

ed in with drawn ſwords. The elder part of the company tried to appeaſe the younger, promiſing the very next day to bring the rioters to juſtice; this they performed: the third day the cauſe was heard, and the whole day was engaged in accuſations, pleadings, exceptions, and paſſing judgment; on which the term ſpecified by Jupiter expired.

"On their return to Greece, all the country flocked around them, to hear the wonders of the moon; but all they could tell was, for that was all they knew, that the ground was covered with green, intermixed with flowers, and that the birds ſung amongſt the branches of the trees; but what kinds of flowers they ſaw, or what kinds of birds they heard, they were totally ignorant. On making this declaration they were all treated with that contempt which they ſo juſtly merited. The preſident

preſident then addreſſed his pupils: "I "adviſe you to take example by this "fable, and not to waſte the ſhort time "allotted to you in luxuries, gallantries, "and contentions: the ſtudy of nature "is before you; explore her beauties "and her virtues: obſerve and ad-"mire!"

"How wond'rous is this ſcene! where all is form'd
"With number, weight, and meaſure! all de-ſign'd
"For ſome great end! where not alone the plant
"Of ſtately growth, the herb of glorious hue,
"Or food-full ſubſtance; not the labouring ſteed,
"The herd, and flock that feed us; nor the mine
"That yields us ſtores for elegance and uſe;
"The ſea that loads our table, and conveys
"The wanderer man from clime to clime, with all
"Thoſe rolling ſpheres, that from on high ſhed down

" Their kindly influence, not theſe alone,
" Which ſtrike ev'n eyes incurious; but each moſs,
" Each ſhell, each crawling inſect, holds a rank
" Important in the plan of Him, who fram'd
" This ſcale of beings; holds a rank, which loſt
" Would break the chain, and leave behind a gap
" Which nature's ſelf would rue. ALMIGHTY BEING,
" Cauſe and Support of all things! can I view
" Theſe objects of my wonder, can I feel
" Theſe fine ſenſations, and not think of Thee?
" Thou who doſt thro' th' eternal round of time,
" Doſt thro' th' immenſity of ſpace exiſt
" Alone, ſhalt thou alone excluded be
" From this Thy univerſe? Shall feeble man
" Think it beneath his proud philoſophy
" To call for Thy aſſiſtance, and pretend
" To frame the world, who cannot frame a clod?
" Not to know Thee, is not to know ourſelves,
" Is to know nothing—nothing worth the care
" Of man's exalted ſpirit—all becomes,
" Without Thy ray divine, one dreary gloom;

" Where

« Where lurk the monſters of phantaſtic brains,
« Order bereft of thought, uncaus'd effects,
« Fate freely acting, and unerring chance,
« Where meanleſs matter to a chaos ſinks,
« Or ſomething lower ſtill, for without Thee
« It crumbles into atoms void of force,
« Void of reſiſtance — it eludes our thought
« Where laws eternal to the varying code
« Of ſelf-love dwindle. Intereſt, paſſion, whim,
« Take place of right and wrong, the golden chain
« Of beings melts away, and the mind's eye
« Sees nothing but the preſent. All beyond
« Is viſionary gueſs — is dream — is death."

CONVERSATION 21.

Anne Bolen, Queen-Conſort of Henry the Eighth.

ANNE BOLEN, whoſe melancholy cataſtrophe excites the compaſſion of every feeling mind, was daughter of Sir Thomas Bolen, who had been employed by the king in ſeveral embaſſies, and who was allied to the principal nobility of the kingdom. Her education, accompliſhments, and the circumſtances of her life, previous to her marriage with Henry the Eighth, are thus deſcribed by Lord Herbert of Cherbury:

"THIS gentlewoman being deſcended on the father's ſide from one of the heirs of the houſe of Ormond, and

and on the mother's from a daughter of the houſe of Norfolk, was from her childhood of that ſingular beauty and towardneſs, that her parents took all care poſſible of her good education. Therefore, beſides the ordinary parts of virtuous inſtructions wherewith ſhe was liberally brought up, they gave her teachers in playing on muſical inſtruments, ſinging, and dancing; inſomuch that when ſhe compoſed her hands to play and voice to ſing, it was joined with that ſweetneſs of countenance, that three harmonies concurred; likewiſe when ſhe danced, her rare proportions varied themſelves into all the graces that belong either to reſt or motion. Briefly, it ſeems the moſt attractive perfections were eminent in her: yet did not our king love her at firſt, nor before ſhe had lived ſome time in France; whither, in the train of the French queen,

queen, and company of a ſiſter of the marquis of Dorſet, ſhe went in 1514.

" After the death of Louis the Twelfth, ſhe did not yet return with the dowager, but was received into a place of much honour with the other queen, and then with the dutcheſs of Alençon, ſiſter to Francis, where ſhe ſtaid till ſome difference grew betwixt our king and Francis, when ſhe returned to England, being then about the twentieth year of her age. She was received into Catharine's ſervice: however the king might take firſt notice of her, yet the lord Henry Percy, the earl of Northumberland's eldeſt ſon, appeared firſt enamoured of her, and at length obtained her good will to marriage. So that in what kind ſoever the king's affection might manifeſt itſelf, neither was ſhe ſo ſatisfied of it, as to think fit to relinquiſh this advantageous offer,

nor

nor the lord Percy aware that he was oppoſed by ſo puiſſant a rival. But this treaty (which proceeded to little leſs than a contract) coming at laſt to our king's ears, the danger he found himſelf in of loſing a beauty he had contemplated ſo long that it was become his dearer object, made him reſolve to acquaint cardinal Wolſey with his love for her, wiſhing him alſo to diſſuade the lord Percy from it. The cardinal hereupon both violently dehorts the lord Percy from the gentlewoman: but Miſs Bolen, whether ſhe were ignorant as yet how much the king loved her, or howſoever had rather be that lord's wife than a king's miſtreſs, took very ill of the cardinal this unreaſonable interruption of the marriage. The cardinal, unwilling to gain ill will both from Miſs Bolen and lord Percy, deſires the king to write to the earl

of

of Northumberland to come up; alledging there was no ſuch way to preſerve the gentlewoman for himſelf, and together conceal his love, as to uſe a cunning diſſuaſion of the marriage to the earl. Whereby alſo he might be induced to interpoſe his authority for diſſolving of the match; which he was wrought upon ſo forcibly to do, that being under apprehenſions of the king's diſpleaſure, he would take no denial or excuſe on his ſon's part, till he had made him renounce all his pretenſions to Miſs Bolen, which he alſo urged ſo far as at length his ſon conſented to marry the earl of Shrewſbury's daughter."

The king ſoon after this tranſaction entertained the deſign of raiſing Anne Bolen to the throne; and was the more confirmed in this reſolution, when he found

found that her virtue precluded all hopes of gratifying his paſſion in any other manner. With this view he eagerly ſued for a divorce from Catharine; and when Clement conducted the affair in ſo dilatory and ambiguous a manner, that Henry did not ſeem to be the leaſt nearer the accompliſhment of his wiſhes, he laid the extravagant propoſal before the Pope to grant him a diſpenſation to have two wives, and to render the children of both legitimate; and as the king was a great caſuiſt in matters of divinity, which ſeemed to flatter his paſſion, he alleged in favour of ſo immoral a proceeding ſeveral precedents in the Old Teſtament.

But when theſe and all other means of obtaining the Pope's conſent failed of ſucceſs, he broke with the ſee of Rome, divorced himſelf from Catharine, eſpouſed Anne Bolen, and obtained from

from parliament the ratification of his marriage.

Soon after this event the pregnancy of Anne both gave joy to the king, and was regarded by the people as a ſtrong proof of her virtue. On being delivered of a princeſs, (who afterwards ſwayed the ſcepter with ſuch renown under the name of Elizabeth) Mary, the only daughter of Henry by Catharine, was ſet aſide, and the ſucceſſion to the crown veſted in the iſſue of Anne Bolen by the king.

Henry had perſevered conſtantly in his love for this lady during ſix years that his proſecution of the divorce laſted; and the obſtacles which oppoſed the gratification of his paſſion ſerved only to re-double his ardour: but the affection which had ſubſiſted ſo long under difficulties, had no ſooner attained ſecure poſſeſſion of its object than it languiſhed

languiſhed from ſatiety; and the king's heart was apparently alienated from his conſort. Her enemies ſoon perceived this fatal change, and were very forward to widen the breach. She had brought forth a dead ſon, and Henry's extreme fondneſs for male iſſue being thus, for the preſent, diſappointed, his temper, equally violent and ſuperſtitious, was diſpoſed to make the innocent mother anſwerable for this miſfortune. But the chief means which Anne's enemies employed to inflame the king againſt her, was his jealouſy.

Anne, tho' ſhe appears to have been entirely innocent, and even virtuous in eſſentials, had a certain gaiety, if not levity of character, which threw her off her guard, and made her leſs circumſpect than her ſituation required. Her education in France rendered her the more prone to theſe freedoms, and ſhe

conformed

conformed herſelf with difficulty to that ſtrict ceremonial which was practiſed in the court of England. More vain than haughty, ſhe was pleaſed to ſee the influence of her beauty on all around her; and ſhe indulged herſelf in an eaſy familiarity with perſons who were formerly her equals.

Henry's dignity was offended by theſe popular manners, and though the lover had been entirely blind, the huſband poſſeſſed but too quick diſcernment and penetration. Wicked inſtruments interpoſed, and put a malignant interpretation on the harmleſs liberties of the queen. The viſcounteſs of Rocheford in particular, who was married to the queen's brother, but who had lived on bad terms with her ſiſter-in-law, inſinuated the moſt cruel ſuſpicions into the king's mind; and,

as

as ſhe was a woman of a very profligate character, paid no regard either to truth or humanity in thoſe calumnies which ſhe ſuggeſted. She miſrepreſented every inſtance of favour which the queen conferred on all who approached her perſon, as tokens of affection; and even pretended that her own huſband was engaged in a criminal correſpondence with his ſiſter. Theſe imputations of guilt were eagerly admitted by Henry, who had transferred his affection to Jane Seymour, maid of honour to the queen, whom he had determined to raiſe to the throne.

The divorce of one queen, or the murder of another, under the ſanction of the law, were no obſtacles to Henry's will, when his paſſion was to be gratified.

The king's jealouſy firſt appeared

openly in a tilting at Greenwich; where the queen happened to drop her handkerchief; an incident probably caſual, but interpreted by him as an inſtance of gallantry to ſome of her paramours. He immediately retired from the place, ſent orders to confine her to her chamber, arreſted ſeveral gentlemen who were attendants at court, and her brother the earl of Rocheford.

The queen was at firſt more aſtoniſhed than alarmed, at this inſtance of his violence and impetuoſity, and concluded that he intended only to terrify her. But when ſhe diſcovered that his indignation did not ſubſide, ſhe reflected on his obſtinate unrelenting ſpirit; and prepared herſelf for that melancholy doom which ſeemed to wait her.

As

As ſhe was conveying to the Tower, ſhe was informed of her ſuppoſed offences, of which ſhe had been hitherto ignorant: ſhe made earneſt proteſtations of her innocence, and when ſhe entered the priſon, ſhe fell on her knees, and prayed God ſo to help her, as ſhe was not guilty of the crime imputed to her. She was ſo affected with the horrors of her ſituation, that ſhe burſt into alternate fits of tears and laughter; and thinking that the beſt proof of her innocence, was to make an entire confeſſion, ſhe acknowledged ſome indiſcretions and levities, which her ſimplicity had equally betrayed her to commit and avow. She owned that ſhe had once rallied Norris, groom of the ſtole, on his delaying his marriage; and had told him that he probably expected her when ſhe was a widow.

She had reproved Weſton, gentleman of the bed-chamber, for his affection to a kinſwoman of hers, and his indifference towards his wife; but he told her ſhe had miſtaken the object of his affection, for it was herſelf; upon which ſhe defied him.

The king, inſtead of being ſatisfied with the candour and ſincerity of her confeſſion, regarded theſe indiſcretions only as preludes to an avowal of more criminal actions.

Of all thoſe whom the beneficence of the queen's temper had obliged, during her proſperous fortune, no one, except Cranmer, durſt interpoſe between her and the king's fury; and the perſon whoſe advancement every breath had favoured, and every countenance had ſmiled upon, was now neglected and abandoned. Even her uncle the duke of Norfolk, preferring

the

the connections of party to the ties of blood, was become her moſt dangerous enemy, and all the retainers to the catholic religion hoped, that her death would terminate the king's quarrel with Rome, and induce him to renew his intimate connection with the apoſtolic ſee.

In this criſis of alarm and danger, the queen endeavoured to ſoften the heart of her obdurate huſband, by a letter, which from its ſimplicity and firmneſs conveys internal evidence that ſhe was not eſſentially culpable.

"SIR,

"Your Grace's diſpleaſure and my impriſonment, are things ſo ſtrange unto me, as what to write, or what to excuſe I am altogether ignorant: whereas you ſend unto me, (willing me to confeſs a truth, and ſo obtain your

favour) by ſuch an one, whom you know to be mine ancient profeſſed enemy. I no ſooner received this meſſage by him, than I rightly conceived your meaning; and if as you ſay, confeſſing a truth indeed may procure my ſafety, I ſhall perform your command. But let not your Grace ever imagine, that your poor wife will ever be brought to acknowledge a fault, where not ſo much as a thought thereof proceeded; — and to ſpeak a truth, never prince had wife more loyal in all duty, and in all true affection, than you have ever found in Anne Bolen; with which name and place I could willingly have contented myſelf, if God and your Grace's pleaſure had been ſo pleaſed. Neither did I at any time ſo forget myſelf in my exaltation, or received queenſhip, but that I always looked for the alteration I now find;

find; for the ground of my preferment, being no ſurer a foundation than your Grace's fancy, the leaſt alteration I knew was fit and ſufficient to draw that fancy to ſome other object. You have choſen me from a low eſtate, to be your queen and companion, far beyond my deſert or deſire: if then you found me worthy ſuch honour, good your Grace, let not any light fancy, or bad counſel of mine enemies, withdraw your princely favour from me; neither let that ſtain of a diſloyal heart towards your good Grace, ever caſt ſo foul a blot on your moſt dutiful wife, and the infant princeſs your daughter. Try me, good king, but let me have a lawful trial, for my truth ſhall fear no open ſhame; then ſhall you ſee either mine innocence cleared, your ſuſpicion and conſcience ſatisfied, the ignominy

and ſlander of the world ſtopped, or my guilt openly declared; ſo that whatſoever God or you may determine of me, your Grace may be freed from an open cenſure, and mine offences being ſo lawfully proved, your Grace is at liberty, both before God and man, not only to execute lawful puniſhment on me as an unlawful wife, but to follow your affection, already ſettled on that party, for whoſe ſake I am what I now am; whoſe name I could ſome good time ſince have pointed unto your Grace, not being ignorant of my ſuſpicion therein.

"But if you have already determined of me, and that not only my death, but an infamous ſlander muſt bring you the enjoying of your deſired happineſs, then I deſire of God that he will pardon your great ſin therein, and likewiſe mine enemies, the inſtruments

ments thereof; and that he will not call you to account for your unprincely and cruel uſage of me, at his general judgment-ſeat, where both you and myſelf muſt ſhortly appear; and in whoſe judgment I doubt not (whatſoever the world may think of me) mine innocence ſhall be openly known and ſufficiently proved. My laſt and only requeſt ſhall be, that myſelf may only bear the burden of your Grace's diſpleaſure, and that it may not touch the ſouls of thoſe poor gentlemen, who (as I underſtand) are likewiſe in ſtrait impriſonment for my ſake. If ever I have found favour in your ſight, if ever the name of Anne Bolen hath been pleaſing in your ears, then let me obtain this requeſt; and I will ſo leave to trouble your Grace any farther with mine earneſt prayers to the Trinity,

to

to have your Grace in his good keeping, and to direct you in all your actions.

"From my doleful prison in the Tower, this 6th of May.

Your loyal, and ever faithful wife,

ANNE BOLEN."

This letter had no influence on the unrelenting mind of Henry. The four gentlemen who were arrested, Norris, Weston, Brereton, and Smeton, were tried, but no legal evidence was procured against them. Smeton was prevailed on, by the vain hope of life, to confess a criminal correspondence with the queen; but her enemies never dared to confront him with her, and he was im-

immediately executed. Norris, who had been much in the king's favour, received an offer of pardon, if he would confeſs his crime and accuſe the queen; but he generouſly rejected that propoſal, and ſaid, that in his conſcience, he believed her entirely guiltleſs, and would die a thouſand deaths rather than calumniate an innocent perſon.

The queen and her brother were tried by a jury of peers; their uncle the duke of Norfolk preſided as lord high ſteward. Upon what proof or pretence the crime of inceſt was imputed to them, is unknown: the moſt trivial and abſurd circumſtances were admitted by the peers of England as a ſufficient evidence for ſacrificing an innocent queen to the cruelty of a tyrant. Though unaſſiſted by council, ſhe defended herſelf with great judgment and

and preſence of mind, and the ſpectators could not forbear pronouncing her entirely innocent. Judgment however was given by the court both againſt the queen and lord Rocheford. When ſentence of death was pronounced, lifting up her hands to heaven, ſhe ſaid: "O Father, O Creator! thou art the way, the truth, and the life, thou knoweſt that I have not deſerved this death;"—and then turning to the judges made the moſt pathetic declaration of her innocence.

The queen now prepared for death. She ſent her laſt meſſage to the king, and acknowledged her obligations to him, in continuing thus uniformly his endeavours for her advancement: from a private gentlewoman, ſhe ſaid, he had firſt made her a marchioneſs, then a queen, and now, ſince he could raiſe her no

no higher in this world, he was ſending her to be a ſaint in heaven. She then renewed the proteſtations of her innocence, and recommended her daughter to his care. Before the lieutenant of the tower, and all who approached her, ſhe made the like declaration, and continued to behave herſelf with her uſual ſerenity, and even with cheerfulneſs.

When her execution was deferred for a few hours, ſhe ſaid to the lieutenant of the tower, "I am ſorry I ſhall not die till noon, for I thought to be dead by this time, and paſt my pain; but the executioner, I hear, is very expert, and my neck is very ſlender." Upon which ſhe graſped it in her hand and ſmiled.

Such was her calmneſs and ſerenity at the hour of her death, that the lieutenant of the tower ſaid, "I have ſeen many men and women executed, and they

they have been in great ſorrow; and to my knowledge, this lady hath much joy and pleaſure in death."

When ſhe was brought to the place of execution, ſhe expreſſed herſelf in the following manner:

"Good Chriſtian people! I am come hither to die according to the law, and by the law I am judged to die, and therefore I will ſpeak nothing againſt it. I am come hither to accuſe no man, nor to ſpeak any thing of that whereof I am accuſed and condemned to die. But I pray God ſave the king, and ſend him long to reign over you; for a gentler or more merciful prince was there never, and to me he was ever a good, a gentle, and a ſovereign lord. And if any perſon will meddle of my cauſe, I require them to judge the beſt. And thus I take my

my leave of the world, and of you all; and I heartily desire you to pray for me."

After she was beheaded, her body was negligently thrown into a common chest, made to hold arrows, and was buried in the Tower.

The innocence of this unfortunate queen cannot reasonably be called in question. Henry himself, in the violence of his rage, knew not whom to accuse as her lover; and though he imputed guilt to her brother and four other persons, he was not able to bring the smallest proof against any of them. The whole tenour of her conduct forbids us to ascribe to her an abandoned character, such as is implied in the king's accusation; and had she been so lost to all sense of shame, she must have exposed herself to detection,

and offered her enemies the cleareſt evidence of her guilt.

But the king made the moſt effectual apology for her, by marrying Jane Seymour the very day after her execution. His impatience to gratify this new paſſion overcame all regard to decency; and his cruel heart was not ſoftened by the bloody cataſtrophe of a perſon who had ſo long been the object of his moſt tender affections.

CONVERSATION 22.

On Dancing.

EUBULUS ſaid, that he was enabled with pleaſure to animate this evening's converſation by reading a letter from HORTENSIUS, on a ſubject which would particularly intereſt the younger part of the ſociety.

"THE character of the truly amiable Fenelon, and his ſyſtem of education for the young duke of Burgundy, make a very agreeable and intereſting part of your pleaſing and uſeful converſations; and I flatter myſelf that fathers and mothers, who have the welfare of their children at heart, by ſuperintending, at leaſt in ſome degree, their improvement, will be induced to treaſure up in their mind the recollection of

Fenelon's virtues, and hold up to themſelves as a model his method of inſtruction, which is ſo well calculated to form the youthful mind. But as our FEMALE MENTOR, who drew up the maxims, was to my great regret ſilent on the ſubject of thoſe external accompliſhments, which conſtitute a conſiderable part of modern female education, I mean DANCING and MUSIC, I have thought it incumbent on me to add my mite to the labours of the ſociety, by endeavouring to diſcuſs theſe two, now *very important* ſubjects.

" Dancing I conſider to be in a great degree neceſſary, particularly for young females of rank and genteel connexions; it teaches them to walk with firmneſs and eaſe, to enter a room with grace, to incline the head or body, even when ſitting and converſing, without diſtortion; and removes that aukward ſtiff-

neſs, which in provincial females, who have not had the advantages of a good dancing-maſter, is too often apt to create ridicule, and ſometimes diſguſt. Virgil repreſents Æneas uncertain at firſt whether Venus, who appeared in the ſhape of a rural nymph, was his mother: but the moment ſhe *moved* ſhe was the goddeſs.

"There are two kinds of dancing, the ſerious and the ſportive; and at the theatre I am gratified when I ſee them both executed in perfection. In the ſerious I never ſaw ſuch a finiſhed dancer as the Heinel! Her approach was dignity itſelf! But thoſe members of our ſociety who have never ſeen her, will read a true deſcription of her faſcinating art in the following beautiful lines of Gray, who, had he lived, muſt have been greatly ſtruck to ſee it realized in Heinel. Indeed I never truly

felt their beauty myſelf till I ſaw her dance.

'Slow moving ſteps the queen's approach declare,
'Where 'er ſhe turns the Graces homage pay;
'With *arms ſublime, that float upon the air,*
'In gliding ſtate ſhe wins her eaſy way.'

"In the ſportive or lively ſtile I am delighted with the Theodore, though ſhe is deficient in beauty of form and figure, for ſhe realizes the following deſcription by Pope:

'When ſwift Camilla ſcours the plain,
'Flies o'er th' unbending corn, and *ſkims* along the main.'

"To obtain ſuch great perfection, however, though it be neceſſary for profeſſional performers, can never be thought requiſite, and ought never to be deſired by young women of condition; as it would be impoſſible to attain it without ſuch practice as muſt

muſt engroſs too much of that time, which ought, for the greater part, to be dedicated to uſeful domeſtic employments, as well as to the adorning of their minds. Therefore, though I am pleaſed when I ſee a minuet or country-dance gracefully performed, yet I lament if the accompliſhment is carried to a *culpable* extreme of perfection.

"A young Engliſhman of faſhion, remarkable for his fine figure and elegant manners, went to Paris on purpoſe to take leſſons of Veſtris the elder; and made ſuch rapid improvement, that the maſter declared he had never poſſeſſed ſo good a ſcholar. As he was taking leave, on his return to London, Veſtris ſaid to him: 'If you will follow my 'advice, ſir, you will never dance a 'minuet.' The young man replied: 'To what purpoſe then have I taken 'ſuch infinite pains, if I am not to ſhew

'the talent I poſſeſs?' 'Becauſe, ſir,' added Veſtris, '*you dance too well* '*for a gentleman.*'

"But if it is culpable when carried to an extreme, even by young men and women, it is in the higheſt degree abſurd and trifling, when accompanied with the ridicule of years. Goldſmith, in his beautiful poem of the Traveller, ſpeaking of dancing in France, ſays:

'Alike all ages, dames of ancient days
'Have led their children through the mirthful maze;
'And the gay grandſire, ſkill'd in geſtic lore,
'Has friſk'd beneath the burden of threeſcore.'

"As his object was merely to ſhew the cheerfulneſs of the nation, he has not attached any ridicule to ſuch youthful ſallies of old age; but Prior, in his delightfully ſportive poem, the Alma, has treated the ſubject with the happieſt vein of *irony* and wit.

'If

'If while the mind is in the leg
'The dance affected nimble Peg,
'Old Madge, bewitch'd at ſixty-one,
'Calls for Green Sleeves and Jumping Joan:
'In public maſk, or private ball,
'From Lincoln's Inn to Goldſmiths' hall,
'All Chriſtmas long away ſhe trudges,
'Trips it with 'prentices and judges;
'In vain her children urge her ſtay,
'And age or palſey bar the way;
'She ſtill renews the ancient ſcene,
'Forgets the ſixty years between:
'Aukwardly gay, and oddly merry,
'Her ſcarf pale pink, her head-knot cherry;
'And heated with ideal rage
'She cheats her ſon to wed her page.'

"Excluſive of the impropriety of devoting too much time to this art, even by the youthful, I am apt to think, that unleſs reſtrained within due bounds, it may have, in certain caſes, an immoral tendency: at leaſt I have been preſent among people of character and condition, at ſuch *animated* dances, as I

ſhould have been very ſorry to have ſeen performed by my wife or my ſiſter; or indeed by any female, for whom I entertained a particular regard.

" That Horace was of this opinion, is manifeſt in that ode wherein he mentions the Ionic dances as leading to profligacy and vice: and if a profane author, certainly not over-ſcrupulous in general, reprobates this ſtile of dancing, how much more reprehenſible ought it to be conſidered in a nation of Chriſtians!

" Dancing, however, even when it keeps clear of the ſtrong objection juſt alluded to, is unfortunately eſteemed ſo eſſential a requiſite, that a deficiency in this art is conſidered by its giddy and unthinking admirers as a greater opprobrium, than the want of any moral virtue or mental endowment.

" I remember,

"I remember, about twenty years ſince, when I was a young man, being invited to a private ball, where I danced with a noble earl's daughter, then a beautiful girl of ſeventeen. Tired of country-dances, ſhe wanted to make up a cotillion; but unfortunately for *poor me*, a fourth beau was wanting. Her ladyſhip called for my aſſiſtance. I civilly declined it; being preſſed, I was obliged to confeſs the melancholy truth, that I knew neither the ſteps, nor the figures. Upon which ſhe exclaimed, with an extraordinary vivacity of impatience, 'How 'old are you?' — 'Five-and-twenty, 'madam.' 'Great God!' ſhe replied, 'five-and-twenty, and not dance co-'tillions!' I own that my ignorance ſhamed me; and being ſoon afterwards in the ſociety of an amiable young woman, to whom I communicated this anecdote,

anecdote, ſhe took compaſſion upon my caſe, by giving me herſelf the neceſſary inſtructions: and gratitude for ſuch a ſignal favour, drew from me the following verſes:

When Orpheus ſtruck the lyre, his tuneful ſtrains
Tam'd the fierce monſters of the Thracian plains;
The lions wagg'd their tails, the tygers pranc'd,
And bears, untaught by burning heaters, danc'd:
With uncouth ſteps they ſtrangely friſk'd along,
Smit with the ſacred magic of his ſong.

Yet Orpheus, though ſo well he play'd his part,
Muſt yield the palm to thy ſuperior art;
His monſters danc'd—but how? of ſenſe bereft,
Who knows if they could do right foot and left?
Their ſhaggy limbs perhaps could only ſhake
Like May-day milk-maids at a country wake.

At that great epoch, when from poliſh'd France
Gallini drew the faſhionable dance
Y'clep'd *Cotillion*, none could ſhine untaught,
With ſuch perplexity each movement's fraught:

Now

Now here, now there, the nimble dancers fly,
Like rapid meteors ſhooting 'croſs the ſky;
Now in mid-courſe they ſtop, or ſlowly ſail,
Like a proud ſhip that ſtems the adverſe gale.
Unequal to the taſk I vainly gaze,
Loſt in the dark inextricable maze;
'*Nor ſee with how much art each winding* bends,
'*Nor where the regular confuſion ends!*'
Thus was I doom'd an uſeleſs beau to ſit,
And be the ſport of many a female wit;
Till, like my guardian angel, YOU appear'd,
Chas'd my deſpair, my drooping ſpirits chear'd;
Shew'd me each devious turn, and bade me prove
How quick we learn, when we are taught by love!
So Theſeus, in the labyrinth of Crete,
Paus'd, when the maze perplex'd his wand'ring feet;
So to his aid kind Ariadne flew,
And gave, to guide his ſteps, th' unerring clue.

"I do not mean, however, to quit this ſubject with cynical captiouſneſs, as my wiſh is to pleaſe my fair and youthful readers by any commendations which

dancing,

dancing, when properly reſtricted, may reaſonably deſerve; and therefore I cannot conclude this letter in a more agreeable and lively manner, than by tranſcribing, from Sterne's Sentimental Journey, *The Grace.*

'When ſupper was over, the old 'man gave a knock upon the table with 'the haft of his knife, to bid them pre-'pare for the *dance:* the moment the 'ſignal was given, the women and girls 'ran all together into a back apartment 'to tie up their hair, and the young men 'to the door to waſh their faces, and 'change their ſabots: and in three mi-'nutes every ſoul was ready, upon a 'little eſplanade before the houſe, to be-'gin. The old man and his wife came 'out laſt, and placing me betwixt them, 'ſat down upon a ſofa of turf by the 'door.

'The

'The old man had ſome fifty years 'ago been no mean performer upon the 'vielle, and at the age he was then of 'touched it well enough for the purpoſe. 'His wife ſung now and then a little to 'the tune, then intermitted, and joined 'her old man again, as their children and 'grand-children danced before them.

'It was not till the middle of the ſe-'cond dance, when for ſome pauſes in 'the movement, wherein they all ſeemed 'to look up, I fancied I could diſtinguiſh 'an elevation of ſpirit different from 'that which is the cauſe or the effect of 'ſimple jollity. In a word, I thought 'I beheld *Religion* mixing in the dance; 'but as I had never ſeen her ſo engaged, 'I ſhould have looked upon it now as 'one of the illuſions of an imagination, 'which is eternally miſleading me, had 'not the old man, as ſoon as the dance 'ended, ſaid, that this was their conſtant

'way;

'way; and that all his life long he had 'made it a rule, after ſupper was over, 'to call out his family to dance and re-'joice; believing, he ſaid, that a chear-'ful and contented mind was the beſt 'ſort of thanks to heaven that an il-'literate peaſant could pay."

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CONVERSATION 23.

Catharine Par.

AMANDA continued her biographical account of the Queen-Conſorts of England, with the following anecdotes of CATHARINE PAR.

HENRY having divorced himſelf from Catherine of Arragon, and Anne of Cleves; loſt Jane Seymour by death, and beheaded Anne Bolen and Catherine Howard; eſpouſed, in 1543, LADY CATHARINE PAR, widow of Nevil Lord Latimer, — 'a woman,' according to Lord Herbert of Cherbury, 'of much 'integrity and worth, and ſome maturity 'of years; beautified with many excel-

'lent

'lent virtues, eſpecially with humility, 'the beauty of all other virtues.'

Henry, who was as fickle in his opinions and ſentiments about religion, as he had ſhewn himſelf with regard to his wives, was continually altering and re-altering his religious tenets, which he obſtinately required ſhould be believed and followed throughout the kingdom. Many perſons were cruelly tortured and puniſhed with death, for not recanting their opinion; among others, Queen Catherine was near falling a ſacrifice to his malignity. In 1546, the king, from his extreme corpulency and his bad habit of body, became afflicted with diſorders, which threatened his life, and rendered him even more than uſual, peeviſh and paſſionate. The queen attended him with the moſt tender and dutiful care, and endeavoured,

ed, by every ſoothing art and compliance, to allay thoſe guſts of humour which were encreaſed by his infirmities to a moſt alarming degree. His favourite topic of converſation was theology; and Catharine, whoſe good ſenſe made her capable of diſcourſing on any ſubject, was frequently engaged in the argument; and being ſecretly inclined to the principles of the reformers, ſhe unwarily diſcovered too much of her mind on theſe occaſions. Henry, highly provoked that ſhe ſhould preſume to differ from him, made complaints of her obſtinacy to Gardiner, biſhop of Wincheſter, who gladly laid hold of the opportunity to inflame the quarrel. He praiſed the king's anxious care for preſerving the orthodoxy of his ſubjects; and repreſented, that the more elevated the perſon was who was chaſtiſed, and the more near to his per-

ſon, the greater terror would the example ſtrike into every one, and the more glorious would the ſacrifice appear to all poſterity.

Henry, hurried by his own impetuous temper, and encouraged by his counſellors, went ſo far as to order articles of impeachment to be drawn up againſt his conſort. Wriotheſely the chancellor, executed his commands; and having obtained the ſignature of the warrant, he chanced to drop this important paper from his pocket; and as ſome perſon of the queen's party found it, it was immediately carried her. She was ſenſible of the extreme danger to which ſhe was expoſed; but did not deſpair of being able, by her prudence and addreſs, ſtill to elude the efforts of her enemies. She paid her uſual viſit to the king, and found him in a more ſerene diſpoſition

than ſhe had reaſon to expect. He entered on a ſubject which was ſo familiar to him, and he ſeemed to challenge her to an argument in divinity. She gently declined the converſation, and obſerved, that ſuch profound ſpeculations were ill ſuited to the natural imbecility of the ſex. 'Women,' ſhe ſaid, 'by their firſt creation, were 'made ſubject to men: the female after 'the image of the male: it belonged to 'the huſband to chooſe principles for his 'wife; the wife's duty was, in all caſes, 'to adopt implicitly the ſentiments of 'her huſband: and as to herſelf, it was 'doubly her duty, being bleſt with a huſ-'band, who was qualified by his judg-'ment and learning, not only to chooſe 'principles for his own family, but for 'the moſt wiſe and knowing of every 'nation.'

'Not ſo, by St. Mary!' replied the

king; 'you are now become a doctor, 'Kate; and better fitted to give than to 'receive inſtruction.' She meekly replied, 'that ſhe was ſenſible how little 'ſhe was intitled to theſe praiſes; that 'though ſhe uſually declined not any 'converſation, however ſublime, when 'propoſed by his Majeſty; ſhe well 'knew that her conceptions could ſerve 'to no other purpoſe, than to give him 'a little momentary amuſement; that 'ſhe found the converſation apt to lan-'guiſh when not revived by ſome oppo-'ſition, and had ventured ſometimes to 'feign a contrariety of ſentiments, in 'order to give him the pleaſure of re-'futing her; and that ſhe alſo propoſed, 'by this innocent artifice, to engage him 'into topics, whence, ſhe had obſerved, 'by frequent experience, that ſhe reaped 'profit and inſtruction.' — 'And is it 'even ſo, ſweetheart?' replied the king,

'then

'then we are perfect friends again.'—He embraced her with great affection, and ſent her away with aſſurances of protection and kindneſs.

Catharine's enemies, who were ignorant of this reconciliation, prepared next day to convey her to the tower, purſuant to the king's warrant. Henry and Catharine were converſing amicably in the garden, when the chancellor appeared with forty conſtables. The king ſpoke to him at ſome diſtance from her; and ſeemed to expoſtulate with him in the ſevereſt manner: ſhe even over heard the terms of knave, fool, and beaſt, which he very liberally beſtowed upon the magiſtrate; and then ordered him to depart from his preſence. Catharine afterwards interpoſed to mitigate his anger: he ſaid to her, 'Poor ſoul! 'you know not how little intitled this

'man is to your good offices.' From thenceforth the queen, having narrowly escaped so great a danger, was careful not to offend Henry's humour by any contradiction; and Gardiner, whose malice had endeavoured to widen the breach, could never afterwards recover his favour and good opinion.

Thus Catharine, by her good sense and propriety of conduct, and by yielding to the torrent which she could not stop, affords a convincing proof that mildness of temper will often gain that ascendancy over the turbulent passions of man, which a less gentle spirit would in vain endeavour to control.

CONVERSATION 24.

On Contentment.

THESE few remarks were partly drawn from an Eſſay on Contentment, written by the author of the Whole Duty of Man; and HONORIA read it as an introduction to the ſucceeding letter, which ſhe received from her brother, a young clergyman, the day after he had quitted his mother and family, to undertake a curacy in a ſmall pariſh in the weſt of England.

THAT honeſt Roman who from his extraordinary induſtry upon his little ſpot of ground received ſuch an increaſe, as brought him under the ſuſpicion of witchcraft, is an excellent ex-

ample in favour of contentment. We are none of us placed in ſo forlorn a ſtate, or in ſo barren a ſoil, but there is ſomething which may afford us comfort. With this idea of deriving conſolation from every favourable circumſtance, let us endeavour to write our benefits in marble, and our misfortunes in the duſt. And though we are not daily expoſed to abſolute misfortunes, yet by this happy temperament, we ſhall be apt to overlook trivial ills, and obtain an eaſy and contented mind, which may be occaſionally ruffled by accidents, but will gradually become calm; like a rivulet that is agitated by a temporary obſtruction, yet ſoon recovers its ſerene and regular courſe.

"DEAR HONORIA,

"With ſome human beings always, and with the beſt in ſome humours, all

things go wrong; the heavens lower upon them, and the ſun, ſhines he ever ſo bright, gilds not the landſcape for them. Thus has it been with me this gloomy day; I had reſolved in the morning to be out of humour with every thing, and this reſolution have I kept to the utmoſt ſtretch.—Did the poſtillion drive on faſt, why did he tally ſo ill with my feelings, and be in ſuch an hurry to tranſport me from all I hold moſt dear! Did he drive ſlow, he was ſtill to blame, for then my impatience had full ſcope to recoil upon myſelf, and leiſure to increaſe the bitterneſs of the preſent moment!

" Thus it is through life; an uneaſy mind always raiſes ſpectres, and then gives itſelf up to a terror of its own creating. If the weather is fine and all nature looks gay around, what pleaſure is that to him, whoſe mind adds a portion

of

of diſguſt to every object, and with the ſombre pencil of melancholy caſts a dark and gloomy colouring over the whole animated creation? If nature wears a different aſpect, and 'heavily 'in clouds brings on the day,' ſpleen heightens the diſmal picture, and adds freſh cauſe of murmuring to a diſcontented imagination; while a calm and contented mind, like the ſun, ſpreads a new luſtre over the creation, and paints the horizon with the moſt lively and beautiful tints which are originally derived from itſelf. What can we poor capricious mortals do, the ſports of the hour, and influenced mechanically by the powers of matter, but endeavour to raiſe ourſelves, if poſſible, above its influence, or at leaſt by reaſon and reflection counteract the bad conſequences, though never able to ſuſpend even for a moment this great ſeeming imperfection

perfection of our frames. This perhaps is an humiliating idea, when we conſider ourſelves as creatures deſtined to immortality, and endowed with the moſt exalted powers of imagination and action.

"But that I myſelf may not fall into the ſame error which I think ſo abſurd as well as reprehenſible, and ſee only the dark ſide of my preſent ſituation; I am happy to add that I find every thing here much more comfortable than I expected. I begin to emerge out of my ill humour, and to fancy my little ſhrubbery a curious pleaſure ground; I look upon myſelf as half a houſekeeper, as I can entertain a friend with the greateſt convenience. In ſhort, my dear Honoria, content and a good conſcience will carry a man through life with ſatisfaction; and then when all is over, the ſcene, let us truſt,

will

will brighten, and death will be the gate that leads us to immortality. Can I help moralizing, when I am come here to enter upon the profeſſion I have undertaken, and have ſo much room for reflection?

God bleſs you, my dear Siſter,

YOURS."

ATTICUS concluded the converſation by communicating a letter which he had formerly received from his friend HORTENSIUS, at a time when he was labouring under a ſevere illneſs, from which letter he received great conſolation. He added, that he ought to make ſome apology for venturing to produce ſuch a letter, which contained ſentiments ſo favourable and flattering to himſelf, if he did not conſider them as the effuſions of friendſhip.

"I cannot

"I cannot tell you, my dear friend, how the melancholy account which you give of yourſelf in your letter that I have received to day affects me. May the great and good God look down with pity on your ſufferings, and reſtore you ſoon again to health and happineſs. I comfort myſelf however very much, in the perſuaſion that a mind like yours will be able to bear up againſt your calamity, though it be of ſo grievous a nature; and I am quite of your opinion that adverſity, though it is the child of affliction, is the parent of virtue. I do not mean to talk as a Stoic, and to tell you that pain is not pain, or that pain is not an evil: Chriſtianity teaches us a better leſſon, and tells us that affliction, pain, and diſeaſes, are grievous, but that we are to look upon them as annexed to humanity, and intended to wean us from this too ſeducing world,

and to enable us to look forward to a better. A good heart, like yours, will ever have the conſcious pleaſure of retiring to itſelf; and though you may be hurt at the recollection of many follies and imperfections, yet, ſure I am, they will be much overbalanced by your benevolent and liberal virtues. Sickneſs, my dear friend, is a counſellor, 'that feelingly perſuades us what 'we are;' it teaches us to rely on a good and wiſe Being, without whoſe aſſiſtance we are nothing; it ſoftens the unruly paſſions, diſpoſes the mind to receive the comfort ariſing from religion, and to ſet a greater value, when health is recovered, on that and every other bleſſing which we receive from God. The following attempt of mine, being applicable to the ſubject, I ſhall give it you without apology, preface, or introduction.

'I HAVE

'I HAVE LEARNED IN WHATEVER 'STATE I AM, THEREWITH TO BE 'CONTENT.'

Thus ſpake the Apoſtle Paul the ſoothing words
Of exemplary patience; — ſweet they ſound
To ears that will receive them, ſweeter far
Than the proud leſſons which the Stoics taught
In all their boaſted ſchools. — Affliction, pain,
Penury, diſeaſe and every various ill
That bow our ſpirits to the earth, and oft
In the tumultuous breaſt excite deſpair,
Loſe, when RELIGION lifts her chearing voice,
The ſharpneſs of their ſting. — The man at eaſe
Who only preaches patience and content
Under woe's heavy preſſure, but ne'er felt
The ills he makes ſo light of, is not heard,
Or heard but feebly: mere pedantic ſounds
That ſtrike the ear, but ſeldom reach the heart.
But when we hear a perſecuted ſaint,
A ſuffering apoſtle, one through life
Who ſtruggled with calamity, who died
A martyr to the glorious cauſe of truth;
When holy Paul we hear with ſtrains inſpir'd
Preach reſignation in affliction's ſchool,
We feel the ſaving, the reſiſtleſs force

Of

Of his perſuaſive accents. — In my heart,
With characters indelible, remain
Ye bleſſed words of comfort! FATHER OF HEAVEN,
Eternal King! Diſpoſer, great and good,
Of life and death, of happineſs and woe!
Teach me, whate'er may be my portion here,
To prove myſelf Thy ſervant! May conceit,
Self-love, and pride, be ſtrangers to my heart!
And if proſperity's all-chearing ſun
Should gild the noon and evening of my life,
Let me be grateful, and diſperſe around
To thoſe who ſuffer in this vale of tears
The comforts it gives birth to! But, O LORD!
If haply it ſhould be Thy gracious will
To viſit me with chaſtiſement and ſorrow,
Thy gracious will be done! Prone on the earth
Teach me to deprecate Thy wrath, and kiſs
The rod even while it chaſtens! Sure I am
The hand, which bruiſeth and inflicteth wounds,
Can heal thoſe wounds, and bind them up for ever!

CONVERSATION 25.

Maria Beatrice d'Eſte, Conſort of James the Second.

MARIA BEATRICE LEONORA, of the illuſtrious houſe of ESTE, ſecond conſort of James the Second, was daughter of Alfonſo the fourth, duke of Modena, and of Laura Martinozzi, niece of Cardinal Mazarine. She was born in 1658, and educated with a view to take the veil: but fortune diſpoſed of her otherwiſe, and inſtead of being immured in the tranquil gloom of a convent, ſhe was thrown into a buſy ſcene, and deſtined to be buffeted by the ſtorms and tempeſts of an adverſe world.

JAMES duke of York, ſoon after the death of his firſt wife, openly declared his converſion to the Catholic religion, and agreed to eſpouſe Maria of the houſe of Eſte, whom Louis the fourteenth declared an adoptive daughter of France, and offered to provide with a ſuitable portion. But when the meſſenger brought to Modena the propoſals of the duke of York, her mother Laura, the ducheſs dowager of Modena, oppoſed the match, under the pretence that her daughter, then only fifteen, was too young, and intended to aſſume the veil, and recommended in her ſtead the princeſs Honoria, ſiſter of her late huſband Alfonſo the fourth.

When another meſſenger arrived at Modena with the ſame propoſals, and brought an account that lord Peterborough

borough had already departed from London to eſpouſe the princeſs Maria by proxy, Laura ſtill perſiſted in her refuſal, again propoſed Honoria, ſent her chancellor to prevent the arrival of the ambaſſador, and wrote to Turin and to Lyons, through which places he muſt paſs, for that purpoſe.

But this oppoſition did not retard for a moment the journey of lord Peterborough; and when that nobleman arrived with letters from Louis the fourteenth, and accompanied by the French ambaſſador, the ducheſs could not venture to make any further reſiſtance. The young princeſs, either ſecretly inſtigated by her mother, or impelled by devotion, expreſſed a determined reſolution to enter into a convent; nor was her repugnance overcome, until a letter was procured from the Pope, commending

the marriage as highly beneficial to the Roman Catholic religion, and condemning the reſolutions of the princeſs, to perſevere in aſſuming the veil, as immoral and criminal. This letter had its effect: on the 30th of September Maria was married to the duke of York, by proxy, and, accompanied by her mother and the ambaſſador, arrived at Paris; where, as a prelude to her future misfortunes, ſhe was detained till the repugnance of parliament, to the marriage of the preſumptive heir with a Catholic princeſs, was finally overcome. It was not till the 10th of December that ſhe diſembarked at Dover, where ſhe was received by the duke, her huſband; by whom ſhe was conducted with regal pomp to London.

Her amiable qualities, and meekneſs of behaviour, would have conciliated

ciliated the eſteem of the Engliſh, if the dread of the Roman Catholic religion had not hardened their hearts, and made her the object of general averſion. Unfortunately for her, the conduct of James contributed to render his marriage more and more unpopular, and as the houſe of Modena was in cloſe alliance with France, it was apprehended that Louis would aſſiſt him, on his ſucceſſion to the crown, to reſtore the church of Rome, and to eſtabliſh arbitrary power. Theſe apprehenſions were but too nearly verified: James after his acceſſion rapidly cauſed laws to be enacted for the advantage of the Roman Catholics, and the oppreſſion of the Proteſtants.

In conſequence of theſe innovations, the Proteſtants made application to the

prince of Orange to protect their laws and religion. The prince landed at Torbay the 5th of November 1688: James himself, deserted by his army, and even by his own children, and none remaining in whom he could confide, precipitately embraced the resolution of sending his family, and likewise retiring himself, into France. In this resolution he was encouraged by the queen, who was sensible that her strong attachment to her own religion had rendered her the object of general hatred, and who was terrified by the great ferment into which the nation was thrown.

Louis the fourteenth having, with the greatest humanity, offered his protection to the deposed king at a time when all abandoned and betrayed him, sent the duke de Lauzun to London, to convey the queen and the prince of Wales,

Wales, then an infant, privately to France. Madame de Sevigné has thus deſcribed their eſcape:

" The evening of Lauzun's arrival in London, the king, who had taken the reſolution to favour the queen's eſcape, retired with her as uſual into her apartment, laid himſelf down to repoſe, and diſmiſſed his attendants. An hour afterwards he roſe, and ordered a valet to introduce a perſon whom he would find waiting at the door of the anti-chamber; it was the duke de Lauzun. The king ſaid to him, 'I 'truſt the queen and my ſon to your 'care; you muſt riſk all hazards, and en-'counter all difficulties, to conduct them 'into France.' Lauzun thanked him for the truſt repoſed in him, but ſaid it was abſolutely neceſſary, that another perſon

ſhould accompany him; and introduced Saint Victor, a gentleman of courage and merit. Saint Victor took the infant and wrapped him up in his great coat. Lauzun handed the queen, (you may eaſily imagine the ſcene of parting between the king and the queen) and, followed by two female attendants, conducted her into the ſtreet, placed her in a hackney coach, and conveyed her to the Thames, where they took a ſmall open boat and deſcended the river, in ſuch boiſterous and rainy weather, that the elements, while they ſeemed to conſpire againſt them, in reality favoured their eſcape.

" At length reaching the mouth of the Thames, they embarked in a ſmall ſloop. Lauzun ſat by the ſide of the captain, purpoſing to throw him into the ſea, if he ſhould diſcover the rank of

of the perſons whom he had on board, and offer to deliver them unto the adverſe party: but the captain imagining that he carried ordinary paſſengers, was only anxious to paſs carefully through fifty Dutch ſhips, which paid no attention to this little yatch.

"Thus, concealed by the mean appearance of the veſſel, and conducted by Heaven, the queen and her party landed at Calais. The queen retired into a convent at Boulogne, till ſhe received news of the king's ſafety. It is well known that the prince of Orange was deſirous that James ſhould leave England. He was ſent to Rocheſter, the very place to which he had intended going. The houſe appointed for his reception was ſtrongly guarded in front, but the back part was not ſecured, by which means he made his eſcape to France.

"Louis

" Louis acts divinely towards the royal fugitives; for is it not being the image of the All-powerful Being, to ſupport a king at a time when he was betrayed and abandoned by his ſubjects, and obliged to fly from his kingdom?

" The magnanimous ſoul of Louis performs this great part. He ſate out with his retinue and a hundred coaches and ſix, to meet the queen and the prince of Wales. When he perceived the prince's coach he alighted from his carriage, and embraced the child tenderly; then he ran to the queen, ſaluted her, and converſed with her ſome time. He ſeated her on his right hand in his own carriage, and carried her to Saint Germain, where ſhe found herſelf treated like a queen; was provided with clothes, and every accommodation, and was preſented with a

ſmall

ſmall box, containing ſix thouſand louis d'ors.

"The following day James arrived at St. Germain. Louis went to the end of the hall to receive the king of England: James bowed very low, as if he would embrace his knees; Louis prevented him, and embraced him very cordially; and then ſaid to him, 'This, Sir, is your houſe; when 'I ſhall come here you will do the ho-'nours, and I will pay them to you 'when you come to Verſailles.'

"Louis ſent ten thouſand louis d'ors to the fallen king. James appears old and worn out; the queen is thin, and diſtreſs is painted on her countenance; but ſhe has fine black eyes, beautiful teeth, an elegant ſhape; and is poſſeſſed of a ſuperior underſtanding. On ſeeing Louis careſs the prince of Wales,

Wales, who is a lovely child, ſhe ſaid to him, 'I have often envied the happineſs of my ſon, becauſe he cannot feel the weight of his misfortunes, but now I pity him becauſe he is inſenſible to the value of the careſſes and the kindneſs of your majeſty.'

"Her huſband forms a total contraſt to her character; he has great perſonal courage, but an inferior underſtanding, and relates, with an aſtoniſhing degree of inſenſibility, the unparalleled adventures which have befallen him in England."

Many efforts were made by Louis to reſtore James to the throne, but they all proved ineffectual. The queen entered into correſpondence with ſeveral of the Engliſh nobility, who were favourable to her cauſe; but all her attempts

tempts to procure a revolution were fruitleſs. She had much more ſpirit and far greater ambition than James, who was ſatisfied with the empty title of king, which he enjoyed in France, and what he valued ſtill more highly, the appellation of Saint; for which he relinquiſhed a crown, and even prided himſelf on the loſs. His principles of religion were ſincere, and he frequently was heard to declare, that he owed more to the prince of Orange than to all the world beſides, as, by ſeizing his crown, he had proved to him the nothingneſs of all human grandeur, and rendered him fitter for the kingdom of Heaven.

On his death bed, almoſt his laſt words were, that he entreated God to pardon all his enemies, and particularly the prince of Orange; and he ſaid to his

his ſon with a mixture of philoſophy and religion, 'Whatever may be the 'charms of a crown, the time muſt 'come when it is of no value; reſpect 'your mother, love the king of France, 'and prefer your religion to all earthly 'grandeur.'

Louis the fourteenth had long heſitated whether he ſhould acknowledge the ſon of James the ſecond, after the death of his father. At a council which he ſummoned, all the members unanimouſly adviſed Louis not to irritate the Engliſh nation, by ſo inſulting a conduct as to acknowledge a king whom the parliament had baſtardiſed and attainted, and to precipitate the horrors of war in ſo critical a ſituation. Louis appeared determined to follow this advice; but he could not reſiſt the ſolicitations of the queen in

her diſtreſs. On the day previous to that on which James died, Maria, introduced by Madame de Maintenon into the preſence of Louis the fourteenth, conjured him not to affront the memory of a king, whom he had ſo warmly protected, and who was ſoon to be no more, by withholding from his ſon a ſimple title, the ſole remains of all his grandeur, nor to heap ſuch diſgrace on her innocent ſon, whom he had already treated as prince of Wales, and whom he ought therefore to acknowledge as king after the death of his father. His glory by ſuch a conduct, ſhe added, would be ſullied, and his intereſts would not be advanced: for whether he acknowledged, or refuſed to acknowledge, the ſon of the unfortunate king, England would equally arm againſt France, and he would only

only experience the regret of having ſacrificed the feelings of humanity, and dignity of ſentiment, to uſeleſs precautions. Louis, affected by her tears, which were ably ſeconded by the repreſentations of Madame de Maintenon, immediately repaired to the apartment of the dying king: 'I am come, Sir,' he ſaid, 'to acquaint your Majeſty, 'that whenever it pleaſes God to remove you from this world into a 'better, I will take your family under 'my protection; that I will treat your 'ſon, the prince of Wales, in the ſame 'manner as I have treated you, and 'will acknowledge him as king of 'England, as will be his undoubted 'right.'

All who were preſent ſhed tears at this ſpeech, ſome threw themſelves at his feet and embraced his knees; ſome

ſome uttered incoherent expreſſions; others teſtified, by geſtures more expreſſive than words, their ſenſibility at ſo generous an action. Louis himſelf was ſo affected at this touching ſcene, that he wept; and the dying monarch was ſeen ſtruggling, almoſt in the agonies of death, to ſignify his gratitude and joy.

In 1714, when the pretender's friends were elated with the hopes of ſucceſs, an agent of Maria Beatrice offered to file a bill in Chancery, in which ſhe demanded ſix hundred and fifty thouſand pounds for the arrears of her dowry, (which was fifty thouſand pounds *per annum)* due to her from the death of James the ſecond. But as in this bill he gave her the title of queen-mother, the officer refuſed to file it;

the agent, therefore, changed the title, and preſented it in the name of the moſt illuſtrious princeſs Maria, relict of James the ſecond, king of England. No notice was taken of this formal demand, yet purſuant to a private agreement made in France by Lord Bolingbroke, the ſum of fifty thouſand pounds was remitted for her uſe.

Not long before the death of Anne, Maria indulged a momentary hope that her ſon would be called to the ſucceſſion; but ſaw that hope fruſtrated almoſt as ſoon as it was conceived. She heard that, on the acceſſion of George, the Engliſh nation was filled with diſcontents, and that a large party was ready to declare in favour of her ſon. She embraced him at his departure, in order to put himſelf at the head of the mal-contents, and ſaid, 'My ſon, return king, or do not return

'at

'at all;' yet in a few months ſhe had the mortification to ſee him return without a crown, and the ſtill greater mortification to behold the regent-duke of Orleans in cloſe alliance with George the firſt, and the court of France, which had hitherto protected her ſon, compel him to retire in diſgrace from that kingdom, in which he had taken an aſylum.

She lived, however, to hear, that he was received at Madrid with royal honours, and that great preparations were making to reſtore him to the throne; but death ſaved her from the chagrin of finding her ſanguine expectations again fruſtrated, and of beholding him a fugitive wandering without any ſettled abode, and avoided by the principal powers of Europe.

Maria died at St. Germain on the

ſeventh of May, 1718, in the ſixty-firſt year of her age; a princeſs whoſe meekneſs in proſperous, and dignity in adverſe circumſtances, attracted the eſteem of her own age, and deſerve the admiration of poſterity.

CONVERSATION 26.

On Muſic.

"What Paſſion cannot Muſic raiſe and quell!"

DRYDEN.

EUBULUS ſaid, he was gratified in being able to communicate another letter to the ſociety from Hortenſius, on the ſubject of Muſic, no leſs intereſting than the one which he had lately received on Dancing.

"As the letter which I addreſſed to your ſociety on Dancing was favoured with your approbation, I have been the more deſirous of diſcuſſing that other *important* ſubject, Muſic: and as it is my object to ſtate its benefits as well as its diſadvantages in the ſtrongeſt point of view, without deciding on the preponderance of either, I ſhall enforce my own obſer-

vations and reflections by the aſſiſtance of ſuch ſelections and remarks, as the courſe of my reading on this topic enables me to bring forward; obſerving, however, that I have confined my ſelections to ſuch authors only as are worthy of being followed or quoted.

"That muſic is not *ſo* neceſſary as dancing, I can with confidence aſſert; and I may add, that as a part of female education, it is by *no means* neceſſary; but as it is a very agreeable and intereſting accompliſhment, and under proper reſtrictions an innocent one, I think it may often be admitted; and in particular caſes even encouraged—Much, however, will depend on the ſtyle of muſic that ſhall be choſen.

"The antients were of opinion, that nothing could be more pernicious to a well-ordered republic than the introduction of an effeminate muſic; as it tended

tended to enervate the mind, and render it too ſuſceptible of voluptuous ſoftneſs. On this account the Spartans broke thoſe muſical inſtruments whoſe tones were too melodious and ſeductive; and at Athens, where education was leſs ſevere, the lyre, with an additional number of ſtrings, then a recent invention, was interdicted. But ſuch muſic as was grave, decent, and majeſtic, or if ſoft and gentle, not enervating, was highly encouraged; as the one inſpired fortitude and heroiſm, and the other moderated violence and rage. Milton, whoſe learning was as extenſive as his invention was grand, thus alludes to the Grecian muſic of this kind in his Paradiſe Loſt:

'Anon they move
'In perfect phalanx to the Dorian mood
'Of flutes and ſoft recorders, ſuch as rais'd
'To height of nobleſt temper heroes old

'Arming to battle; and inſtead of rage
'Deliberate valour breath'd, firm and unmov'd
'With dread of death to flight or foul retreat:
'Not wanting pow'r to mitigate and 'ſwage
'With ſolemn touches troubled thoughts, and chaſe
'Anguiſh and doubt, and fear and ſorrow' and pain
'From mortal or immortal minds.'

"Muſic when aided by poetry, if diveſted of every improper ornament, is capable of raiſing in the ſoul the moſt lively and ſublime emotions of virtue! Many poetical parts of the ſacred writings were probably ſung by the Jews. Many of the Pſalms were certainly ſet to muſic; and, when ſung, were accompanied by the harp or the pſalter, an inſtrument frequently mentioned in Holy Writ; which alſo expreſsly deſcribes the ſong of Midiam, and the lyre of Jubal. And, as a ſtill ſtronger proof, that vocal muſic was conſidered by

by the Hebrew nation as a material part of holy worſhip ordained by God; the children of Iſrael, during their captivity, are, in the 137th Pſalm, repreſented as ſitting down and weeping by the waters of Babylon, when they remembered thee, Oh Sion! hanging up their harps, *as uſeleſs*, on the trees that are therein; and crying with anguiſh, '*How ſhall we ſing the Lord's Song in a ſtrange land?*'

" Fenelon, from whoſe Syſtem of Female Education I have taken a few of the preceding obſervations, adds, that as muſic, therefore, had the moſt ſtriking influence on the Pagan nations; as it often elevated their minds, and inſpired them with the moſt noble and majeſtic ſentiments; and as the Chriſtian church could not hold out to her children a more animating conſolation, than that which is excited by

ſinging

ſinging the praiſes of our God; we are not, under thoſe conſiderations, juſtified in deſerting or condemning an art, which the Spirit of God has ſanctified. If, therefore, a young female poſſeſſes a fine voice, and ſhews a genius for muſic, as it cannot be expected that ſhe will long remain ignorant of her natural talent, and as prohibition would only irritate, and not deter her, it would be more prudent to let her cultivate this art, by giving it a well-regulated courſe.

" Fenelon, however, in the ſtrongeſt manner recommends, that the youthful mind, feelingly alive to the influence and powers of muſic, may be made fully ſenſible of the many and ſtriking beauties it poſſeſſes, when confined merely to ſacred and devotional ſubjects. Had I never read nor conſulted Fenelon, I ſhould not have heſitated, from my

my own feelings and conviction of what is right, to recommend, in preference to almoſt every other compoſer, the works of Handel; as his ſacred muſic, and particularly his oratorios, furniſh ſuch a rich variety of exquiſite melody and harmony, which, when ſung with ſenſibility and feeling, muſt gratify the moſt faſtidious ear. Who that ever heard the late Mrs. Sheridan ſing "I know that my Redeemer liveth," or when, in the character of Jeptha's daughter, ſhe warbled forth,

'Brighter ſcenes I ſeek above,
'In the realms of peace and love,'

did not feel a rapture blended with devotion, which was more than mortal?

"When the lady in Comus, has finiſhed her captivating ſong,

'Sweet Echo, ſweeteſt nymph, that liv'ſt unſeen,'

the

the enchanter thus burſts forth in rapture and aſtoniſhment:

'Can any mortal mixture of earth's mold
'Breathe ſuch divine enchanting raviſhment?
'Sure ſomething holy lodges in that breaſt,
'And with theſe raptures moves the vocal air
'To teſtify his hidden reſidence:
'How ſweetly did they float upon the wings
'Of ſilence, through the empty-vaulted night,
'At every fall ſmoothing the raven down
'Of darkneſs, till it ſmil'd! I have oft heard
'My mother Circe, with the Syrens three,
'Amidſt the flowery-kirtled Naiades,
'Culling their potent herbs, and baleful drugs,
'Who as they ſung would take the priſon'd ſoul,
'And lap it in Elyſium: Scylla wept,
'And chid her barking waves into attention,
'And fell Charybdis murmur'd ſoft applauſe:
'Yet they in pleaſing ſlumber lull'd the ſenſe,
'And in ſweet madneſs robb'd it of itſelf;
'But ſuch a ſacred, and home-felt delight,
'Such ſober certainty of waking bliſs,
'I never heard till now.'

"By theſe praiſes, not leſs moral than poetical, has Milton moſt happily deſcribed

deſcribed the forcible impreſſion made even on a diſſolute and corrupt mind by a melodious voice, when tuned by modeſty and innocence.

"I remember a very curious anecdote, deſcriptive of the wonderful powers of muſic, in one of Madame de Maintenon's letters, where ſhe mentions a young female Huguenot of the higheſt rank and condition (who it is certain, however, was but very ſuperficially inſtructed in the tenets of her faith) as being ſo affected with high maſs, performed at Louis the fourteenth's chapel, that ſhe adds, 'we ſhall only have occaſion to 'bring this young creature another time 'to maſs, to make her a complete 'Catholic.'

"To return to Handel—Though this great compoſer is ſupported by royal partiality, and the ſublime performances in Weſtminſter Abbey, he is in general neglected

neglected for the more modern, and, according to the opinion of too many young women, the more bewitching ſtyle of the Italian ſchool; greatly perhaps, in ſome caſes, to the prejudice of the morals of its votaries; for if we are to believe Fenelon, muſic which is made the vehicle of paſſion and love, is very dangerous. Now no one will deny, that moſt of the Italian airs breathe nothing but love; and therefore cannot but make too ſtrong an impreſſion on the minds of thoſe young women who are miſtreſſes of the language and the art; for the words are often as ſeductive as the muſic.

"Farinelli's exquiſite tones are ſaid, indeed, to have ſo captivated a female of more mature age, that after that celebrated ſinger had finiſhed his firſt ſong, ſhe cried out, with profane enthuſiaſm, 'One God, one Farinelli!'

"Many indeed are the inſtances which I could relate of the danger attending an immoderate fondneſs for this ſtyle of muſic in particular; as the maſters teach their ſcholars not only the manner of ſinging, but even of *acting* uſed by the moſt celebrated Italian theatrical performers. The head and body muſt be thrown into various undeſcribable attitudes, affectations, and diſtortions, when the ſcholar is ſcreaming out the *bravoura*; and in the pathetic part of the ſong, her countenance muſt aſſume the dying look of languiſhment or deſpair.

"A celebrated Italian maſter once told a young lady whom he was teaching, that the ſinging *con amore* could never be *completely* acquired by her, unleſs ſhe was in love, or at leaſt fancied that ſhe was in love.

"I am, however, far from wiſhing to diſcountenance

diſcountenance *all* the modern Italian maſters; as there are undoubtedly ſeveral of their compoſitions which ſhew great taſte and genius, and which may be executed with no leſs propriety than delight; but well regulated by modeſty and virtue, muſt be the minds of thoſe young women whoſe parents encourage their fondneſs for this art, an art whoſe ſeductive blandiſhments, Thomſon has moſt admirably and juſtly deſcribed in his Caſtle of Indolence:

'Each ſound too here, to languiſhment inclin'd,
'Lull'd the weak boſom and induced eaſe:
'Aërial muſic to the warbling wind
'At diſtance riſing oft, by ſmall degrees
'Nearer and nearer came, till o'er the trees
'It hung, and breath'd ſuch ſoul-diſſolving airs,
'As did, alas! with ſoft perdition pleaſe:
'Entangled deep in its enchanting ſnares,
'The liſt'ning heart *forgot all duties and all cares.*'

"To make a great proficiency in

inſtrumental muſic, the ſcholar ought to commence the ſtudy at the early age of ſix or ſeven years; not leſs than two or three hours every day muſt be allotted to it—a waſte of time that might, that ought to be employed better; and is all thrown away, unleſs natural genius and voluntary application aid the maſter's inſtructions: I think, therefore, I ſhould never wiſh my daughter to be a capital performer; as other attainments, more weighty and more uſeful, muſt probably be neglected for it; and this ought to be a ſerious conſideration with every parent.

"I have ſomewhere read, in an ancient author, that at a feaſt given by ſome king, his ſon aſtoniſhed and delighted his auditors by his maſterly execution on the lyre, and the ſcientific management of his voice. All the gueſts loaded him with the moſt flattering

encomiums, except one, whom philoſophy had taught better; and who, with a ſigh and mournful look, exclaimed, 'Alas! a king's ſon turned 'muſician!' A proper rebuke for ſuch application ſacrificed to a purſuit unworthy of him; and which was ſo much the more culpable, as his ſituation required perfection of a nobler kind, by ſtudying how to govern his future ſubjects with juſtice and judgment. But the misfortune is, that not only muſic, but alſo its profeſſors, are apt to acquire a dangerous, and even fatal influence over the human mind. Many inſtances I could cite, though I ſhall content myſelf with two only, namely, the aſcendancy which Rizzio gained over Mary queen of Scots, and Farinelli over Ferdinand the ſixth, king of Spain. Farinelli, indeed, though he excited the jealouſy of the grandees

and the miniſters of ſtate, effected his retirement to Italy with ſafety; but poor Rizzio, it coſt his life! To this Rizzio, it is ſaid that Scotland is indebted for the origin of thoſe beautiful Scotch airs, whoſe ſimple melody is always delightful; while the learned and chromatic paſſages in muſic are often heard with languor and *ennui*. Having mentioned the name of Rizzio, it will not be foreign to my ſubject, to quote a charming ſtanza deſcriptive of his fate, which is to be met with in an ode on Mary queen of Scots, written by an amiable and ingenious * friend, who is alſo the author of THE MINE; both ſo full of poetical beauties, that they want only to be read to be admired:

'What ſadly ſoothing ſtrain,
'What mournful melody hath caught mine ear?
'Ah! no more the notes I hear,

* John Sargent, eſq. of Lavington, in Suſſex, member for Seaford.

'The leſſening cadence dies along the plain.
'Sweet minſtrel, whoſe enchanting art
'In extacy can lap the heart;
'Why hath thy Muſe advent'rous ſtray'd
'From Doria's ſtream and Suza's warbling ſhade?
'In clatt'ring hawberk clad, thro' night's ſtill gloom
'Stern Ruthven fiercely ſtalks, with haggard mien;
'With thund'ring tone proclaims the victim's doom,
'And tears her minion from a doating queen.
'Thro' the arch'd courts and ſtoried chambers high
'Loud ſhrieks of horror ring, and death's expiring cry!'

"Yet, as the profeſſors are in general old enough to take care of themſelves, my caution ſhall be confined to their ſcholars; and I would adviſe no parents to leave their daughters alone with their maſters; as we have ſeen not a few examples, in conſequence of ſuch inattention of the parents, that

'Tis

'Tis but a kindred ſound to move,
For *muſic* melts the mind to love.'

Or, to uſe the beautiful language of our divine Bard:

'If muſic be the *food of love*, play on,
Give me exceſs of it; that, ſurfeiting,
The appetite may ſicken, and ſo die.
That ſtrain again;—it had a dying fall:
O! it came o'er my ear, like the ſweet ſouth,
That breathes upon a bank of violets,
Stealing and giving odour.'

"This art, however, when properly reſtricted, and when it does not degenerate too much into a *ſtudy*, is an innocent and uſeful relaxation: but let not the love of aſtoniſhing by rapid execution, for which ſentiment, feeling, and expreſſion, are now too often ſacrificed, be the ſcholar's ſole purſuit.

"It is indeed with peculiar regret that I now ſeldom or never hear the

ſonatas of Corelli played, as the chaſtity and dignity of his compoſition fill the mind with a rational and impreſſive delight: while the rapid and confuſed movements of the greater part of modern muſic create a tranſient ſurprize, rather than a permanent pleaſure; and catch the ear without affecting the heart!

" Muſic the moſt difficult to be executed is not always the moſt agreeable: ſimple melody is often far more captivating; its effect indeed, on ſome occaſions, is ſcarcely credible: an inſtance of this I ſhall exemplify, by the following extract from Coxe's Letters on Swiſſerland:

" After dinner ſome muſicians of " the country performed the 'Renz des " Vaches,' that famous air which was " forbidden to be played among the " Swiſs

" Swiſs troops in the French ſervice; as
" it awakened in the ſoldiers ſuch a
" longing recollection of their native
" country, that it often produced in them
" a ſettled melancholy, and occaſioned
" frequent deſertion. The French call
" this ſpecies of patriotic regret, *la ma-*
" *ladie du pays.* There is nothing pecu-
" liarly ſtriking in the tune; but as it is
" compoſed of the moſt ſimple notes, the
" powerful effect of its melody upon the
" Swiſs ſoldiers is the leſs ſurpriſing.
" Nothing indeed revives ſo lively a re-
" membrance of former ſcenes, as a piece
" of favourite muſic, which we were ac-
" cuſtomed to hear amid our earlieſt and
" deareſt connections: upon ſuch an oc-
" caſion, a long train of aſſociated ideas
" will neceſſarily ariſe in the mind, and,
" if not totally ſelfiſh, melt it into ten-
" derneſs: to uſe the language of poe-
" try,

'There is in ſouls a ſympathy with ſounds:
'——————— Wherever I have heard
'A kindred melody, the ſcene recurs,
'And with it all its pleaſures, all its pains *.'"

"The combination of muſic and poetry is natural. I have ſcarcely indeed an idea how a ſoul alive to poetry can be inſenſible to the charms of melody. Milton was enthuſiaſtically fond of muſic, and himſelf a performer and compoſer. But his muſic was of the ſacred and devotional kind; and his great and comprehenſive mind, ſenſible of the commanding powers of this art, riſes to inſpiration when muſic is the ſubject of his poetical compoſitions. How grand, how majeſtic, are the heavenly concerts in his Paradiſe Loſt, which he thus deſcribes:

'Nor think, though men were none,
'That Heav'n wou'd want ſpectators, God want praiſe.

* Cowper's Taſk, Book vi.

'Millions

'Millions of ſpiritual creatures walk the earth
'Unſeen, both when we wake, and when we ſleep:
'All theſe with ceaſeleſs praiſe his works behold
'Both day and night: how often, from the ſteep
'Of echoing hill or thicket, have we heard
'Celeſtial voices, to the midnight air
'Sole or reſponſive each to other's note,
'Singing their great Creator? Oft in bands
'While they keep watch, or nightly rounding walk,
'With heavenly touch of inſtrumental ſounds,
'In full harmonic number join'd, their ſongs
'Divide the night, and lift our thoughts to heaven.'

And in another part,

'Then crown'd again their golden harps they took,
'Harps ever tun'd, that glitt'ring by their ſide
'Like quivers hung, and with preamble ſweet
'Of charming ſymphony, they introduce
'Their ſacred ſong, and waken rapture high:
'No voice exempt, no voice but well could join
'Melodious part, ſuch concord is in heaven!'

"Milton introduces likewiſe moſt delightfully the more gentle part of the fallen

fallen ſpirits flying to the charms of muſic as a relief from anguiſh, as a refuge from deſpair!

'Others, more mild,
'Retreated in a ſilent valley, ſing
'With notes angelical to many a harp
'Their own heroic deeds, and hapleſs fall
'By doom of battle, and complain that fate
'Free virtue ſhould inthrall to force or chance.
'Their ſong was partial, but the harmony
'(What could it leſs when ſpi'rits immortal ſing?)
'Suſpended hell, and took with raviſhment
'The thronging audience!'

Thus too,

'Sweeteſt Shakeſpear, Fancy's child,
'Warbling his native wood-notes wild,'

burſts forth in praiſe of this art with all the enthuſiaſtic fervour of poetical imagery.

'The man that hath no muſic in his ſoul,
'And is not mov'd with concord of ſweet ſounds,
'Is fit for treaſons, ſtratagems, and ſpoils:
'The motions of his ſpirit are dull as night,

'And

'And his affections dark as Erebus:
'Let no ſuch man be truſted!"

"In another paſſage preceding this, how beautifully does he allude to heavenly harmony, or, as it is generally called, the muſic of the ſpheres!

'How ſweet the moon-light ſleeps upon this bank!
'Here will we ſit, and let the ſounds of muſic
'Creep in our ears; ſoft ſtillneſs and the night
'Become the touches of ſweet harmony.—
'Sit, Jeſſica, look how the floors of heav'n
'Are thick inlay'd with patterns of bright gold:
'There's not the ſmalleſt orb that thou behold'ſt,
'But in his motion like an angel ſings,
'Still quiring to the young-ey'd cherubims;
'Such harmony is in immortal ſouls.'

"Dryden, who claims, next to Milton and Shakeſpear, our poetical admiration, was fond of muſic; and had a mind deeply impreſſed with its faſcinating powers. This indeed he has diſplayed with fire and fancy, not inferior to either,

either, in his immortal ode of Alexander's Feaſt.

" As this poem is in every ſchool-boy's mouth, any quotations from it are unneceſſary; but as Dryden's other ode on St. Cecilia's day, though containing ſome ſtriking beauties, is leſs known, I will tranſcribe the following ſweet extract from it, as being charmingly deſcriptive of Hebrew muſic, and its aſtoniſhing effects on the enraptured hearers.

' What paſſion cannot muſic raiſe and quell?—
' When Jubal ſtruck the corded ſhell,
' His liſt'ning brethren ſtood around,
' And wond'ring on their faces fell,
' To worſhip that celeſtial ſound.
' Leſs than a God they thought there could not dwell
' Within the hollow of that ſhell,
' That ſpoke ſo ſweetly and ſo well,
' What paſſion cannot muſic raiſe and quell?'

" And here may I hazard a conjecture

ture why Pope, with all his genius and capacity, ſo greatly loſt himſelf in *his* ode to St. Cecilia? If I might, I ſhould attribute it to want of ſenſibility for, and even diſlike of muſic; which I cannot more ſtrongly paint, than by reciting an anecdote communicated to me by an eminent compoſer ſtill living, who was preſent at the time. One evening, at a private concert at his friend Arbuthnot's, the doctor's dog howled; on which Pope exultingly cried, "You hear, the very "dog barks at your muſic."—"Yes," anſwered the compoſer, "he barks, "Mr. Pope, becauſe he is a dog!"

"Now, as every man muſt write *leſs well* on the ſubject he *leaſt feels*, by Pope's own aſſertion, which ſays,

'He *beſt* can paint it, who ſhall feel it *moſt*,'

I am the leſs ſurprized at his failure

in his ode to St. Cecilia; yet at the ſame time we muſt allow him the candour of *acknowledging* Handel's tranſcendant talents, although nature had denied him the means of *feeling* them; for which he is probably indebted to the repreſentations of his amiable friend Dr. Arbuthnot, who knew Handel, and was able, from his love and knowledge of the art, to appreciate that divine compoſer's merit.

"I allude to the celebrated paſſage in the fourth book of the Dunciad; and as Pope's truly ſublime compliment to Handel is preceded by an allegorical repreſentation of the Italian opera, whoſe affected airs, luxurious and effeminating ſounds, and the practice of patching up theſe operas with favourite tunes, incoherently put together, the poet happily and juſtly ridicules, I ſhall give it at length: apprizing

apprizing my readers, that it is the Goddeſs of Dulneſs who is addreſſed in the following lines.

'When lo! a harlot form ſoft ſliding by,
'With mincing ſtep, ſmall voice, and languid eye;
'Foreign her air, her robe's diſcordant pride
'In patch-work fluttering, and her head aſide;
'By ſinging peers upheld on either hand,
'She tripp'd and laugh'd, too pretty much to ſtand;
'Caſt on the proſtrate Nine a ſcornful look,
'Then thus in quaint recitativo ſpoke—
'*O Cara! Cara!* ſilence all that train:
'Joy to great Chaos! let diviſion reign!
'My racks and tortures ſoon ſhall drive them hence,
'Break all their nerves, and fritter all their ſenſe;
'One trill ſhall harmonize joy, grief, and rage,
'Wake the dull church, and lull the ranting ſtage;
'To the ſame notes thy ſons ſhall hum, or ſnore,
'And all thy yawning daughters cry *encore!*
'Another Phœbus, thy own Phœbus, reigns,
'Joys in my jigs, and dances in my chains;

'*But*

'But ſoon, ah ſoon, rebellion will commence,
'If muſic meanly borrows aid from ſenſe:
'Strong in new arms, lo! giant Handel ſtands,
'Like bold Briareus with a hundred hands;
'To ſtir, to rouſe, to ſhake the ſoul he comes,
'And Jove's own thunder follows Mars's drums:
'Arreſt him, empreſs! or you ſleep no more.—
*'She heard, and * drove him to th' Hibernian ſhore.'*

"Nor was this the only flattering attention which Pope paid to this great compoſer; for it was to the joint aſſiſtance of Pope, Arbuthnot, and Gay, that Handel was obliged for the elegant ſerenata of Acis and Galatea; a ſerenata which he has ſet to muſic in his very beſt manner, and in which he has united with ſcience all the exquiſite

* To the diſgrace of the national taſte of that time, Handel firſt performed his oratorio the Meſſiah before a London audience without ſucceſs: he then carried it with him to Dublin; where, as much to the honour of the Iriſh, it was received with unbounded admiration and applauſe.

and

and combined graces of taſte, feeling, expreſſion, and ſpirit.

"That many people are not fond of inſtrumental muſic, is certain; but how any perſon can be deaf to the charms of vocal muſic, is what I cannot comprehend. Inſtrumental muſic is the child of art; vocal muſic the child of nature: and whenever inſtrumental muſic is enlivened with what profeſſors call the *cantabile*, it is always the moſt pleaſing, becauſe it is the moſt natural.

"In ſome countries, vocal muſic ſeems ingrafted in the very ſoul of the natives. This is particularly obvious in Italy, where even the recitation of poetical compoſitions is a kind of ſinging. There never was a civilized country in the world where muſic, and particularly the vocal, has not had,

from time immemorial, a wonderful influence. The odes of Pindar are admired by the learned, when read at this day; but how muſt their effect have been heightened by the voice, when they were ſung! In more modern times, the ſongs of different countries have carried all before them.

I have already alluded to the celebrated Swiſs air of 'Renz des Vaches,' and in England I hear with redoubled pleaſure, eſpecially *in the* PRESENT TIMES, the popular air of *God ſave the King*, which ſo warmly animates all ranks of people, and while it reminds us of preſerving our loyalty unſullied, incites us to oppoſe, with our fortunes and lives, all attempts to ſubvert our happy conſtitution.

"Decency and propriety, in every kind of muſic, whether vocal or inſtrumental,

mental, muſt, above every other conſideration, be always attended to, or our morals muſt inevitably ſuffer; but if neceſſary in the ordinary ſocieties of life, how extremely culpable muſt it be to neglect them both, when muſic is combined with devotion!

"The more than impropriety of *light* church muſic, Pope forcibly reprobates when he ſays,

'Light quirks of muſic, broken and uneven,
'Make the ſoul dance upon a jig to heaven.'

An uſeful hint to many of our modern organiſts, whoſe voluntaries are not of the moſt ſerious or devotional caſt. It was after a voluntary of this ſort, that the following obſervation was made by a Quaker, who having ſome buſineſs with a perſon that was gone to his pariſh-church, followed him thither, and ſtaid till the ſervice was over. On

ſeeing *the friend*, the other, on coming out of church, aſked him, "How he "liked our mode of worſhip?" To which the Quaker drily anſwered, "It "is a *merry* one, if it be but the *right* "one."

"I profeſs myſelf to be very partial to the cathedral ſervice; and feel my devotion more warm and animated,

'*When* thro' the long-drawn aiſle and fretted vault
'The pealing anthem ſwells the note of praiſe.'

But then the ſervice muſt be performed with due ſolemnity, or the effect is loſt. And here I muſt particularly object to the monotonous and naſal pſalm-ſinging in ſome of our parochial churches; and lament, that this part of our public worſhip, which is conſidered as extremely eſſential every where abroad, ſhould continue to be ſo ſhamefully

fully neglected at home. Bath, however, is a ſtriking exception; as I do not know any city in our iſland, where chaunting and pſalm-ſinging are ſo much attended to; where every part of the church duty is better performed, and where devotion (notwithſtanding the diſſipation of the place) is more aſſiſted and called forth. But, to hear church-muſic in its higheſt perfection, the lovers of this ſtyle muſt go to Rome; where, in the Pope's chapel, it is executed by a great number of voices, ſo ſtrictly in uniſon with each other, that the aid of inſtruments is rendered unneceſſary; and the general effect which it produces is ſtrikingly awful and ſublime: and this eſpecially is the caſe, when ſome of the ſelect compoſitions of the *old maſters* are performed; for even Tartini, in his Treatiſe on

Muſic, confeſſes, that there are ſome of them ſo full of gravity, majeſty, and ſweetneſs, united with the moſt perfect muſical ſimplicity, that the modern compoſers, with all their labour and ſtudy, could ſcarcely equal them. Tartini, however, though an Italian, would now find but few advocates for that old-faſhioned preference among our lovers of Italian muſic; and yet I predict that the period will arrive when we ſhall revert to the old ſchool, and, quitting the meagre traſh of the greater part of the modern compoſers, cling again to *Handel* and *good ſenſe*.

"I have now exhauſted every idea and obſervation that occur to me on this ſubject, and perhaps too, by the length of my letter, have exhauſted *your* patience alſo; I ſhall therefore haſten to conclude it: and I cannot do this with more

more effect, than by tranſcribing, from the Travels of the younger Anacharſis (a work that does infinite honour to its author, the Abbé Barthelemy) a paſſage I muſt ever admire for its moral tendency; and which, when it is conſidered that the reflections are drawn from Ariſtotle, is ſurprizingly appoſite to the preſent taſte, and the preſent times:

"Lyſis ſhall be verſed in every ſpe-
"cies of harmony, but eſteem ſuch
"only as may have an influence on his
"manners. For, notwithſtanding its
"depravation, muſic is ſtill capable
"of giving us ſome uſeful leſſons.
"Thoſe laboured performances, thoſe
"ſongs, the merit of which conſiſts
"only in difficulty of execution, and
"which formerly were mere matter
"of admiration at our exhibitions, but

" now form the conſtant exerciſe of
" our children, ſhall never fatigue my
" pupil. I will put ſome inſtruments
" into his hands, on condition of his
" never becoming ſuch a proficient as
" his maſter. I wiſh his leiſure mo-
" ments, if he has any, to be agreeably
" filled up by ſelect muſic, which may
" prove a recreation from his labours,
" inſtead of encreaſing them; and mo-
" derate his paſſions, ſhould he be poſ-
" ſeſſed of too much ſenſibility. I wiſh
" him, in a word, always to retain in
" mind this maxim — *that muſic calls*
" *us to pleaſure; philoſophy to virtue;*
" *but that it is by pleaſure and virtue*
" *united, that nature calls us to happi-*
" *neſs.*"

CON-

CONVERSATION 27.

Queen Mary, Conſort of William III.

AMANDA ſaid, that ſhe ſhould this evening conclude her biographical accounts of the Queen-Conſorts of England, with Mary, wife of William III. our great deliverer; a woman whom ſhe was proud to hold forth an honour to her ſex, and a pattern of conjugal obedience. She was well aware, that Mary ought, in the ſtrictneſs of ſpeech, to be rather called queen-regnant than queen-conſort, having been declared joint ſovereign with her huſband; yet, as ſhe took no ſhare in the adminiſtration of government, and her name, except when ſhe was declared regent during William's abſence, was only known in the

the public acts, she may in fact be deemed only queen-consort.

MARY, eldest daughter of James, duke of York, by Anne Hyde, daughter of the earl of Clarendon, was born in May 1662, and by the command of Charles the Second was educated in the Protestant religion, in direct opposition to her father, who professed the doctrines of the Roman Catholic church. Dread of despotism and popery rendered her the hopes and the idol of the people; and as she was presumptive heir to the crown, her marriage became an object of national concern.

Charles, though without religion himself, had sense sufficient to perceive and calculate its effects and influence over the public mind; and in order to quiet the suspicions of the people, and to stem

ſtem the torrent of popular diſcontents, offered the lady Mary in marriage to his nephew, William prince of Orange.

During the courſe of the negociation for the marriage, Mary experienced a ſatisfaction which few princeſſes ever enjoy, that of being convinced that her perſon and diſpoſitions, no leſs than her rank and ſituation, were the motives which influenced the choice of William.

On his arrival in England he declined acceding to the offer of the princeſs's hand, until he had ſeen and converſed with her. He declared that, contrary to the uſual ſentiments of perſons of his rank, he placed a great part of his happineſs in domeſtic ſatisfaction; and would not, upon any conſideration of intereſt or policy, unite himſelf with a perſon who was not perfectly agreeable to him. Being introduced, he found

found the princeſs in the bloom of youth and beauty, pleaſing in her manners, graceful in her perſon, and meek in her diſpoſition; and became no leſs eager from inclination than prompted by intereſt to conclude the match. Mary had penetration ſufficient to diſtinguiſh the great and noble mind of the prince of Orange, through his cold and reſerved behaviour.

When Charles tried, by the allurements of love and ambition, to perſuade him to deſert his allies, and make a ſeparate peace with France, William replied, that ſhould he act ſo diſgraceful a part, his allies would have juſt reaſon to believe that he had ſacrificed them for his own intereſts, and he ſcorned to ſell his honour for a wife, however amiable; and when Charles attempted to throw obſtacles in the way of the match, that he might obtain

tain his wiſhes, William threatened to depart from England; and he deſired Sir William Temple to inform the king, that they muſt henceforth live as the greateſt friends or the greateſt foes, it was in the king's option to chooſe. Such a great and liberal conduct charmed the heart of the lady Mary, while it trembled with ſuſpenſe and agitation, forced the conſent of Charles, and extorted the reluctant approbation of James. And whatever were the motives which induced Charles to concur with the univerſal wiſhes of his people, he atoned for all the errors of his reign, by giving the lady Mary in marriage to William prince of Orange, head of the proteſtant intereſts: and it may be aſſerted with confidence, that not only England but the greateſt part of Europe have ſhared in the bleſſings of that auſpicious event.

The

The marriage was ſolemnized on the 10th of May 1677. Mary accompanied her huſband abroad, and reſided in Holland. The court of the Hague became the center of the intrigues and cabals of the popular party in England, who looked up to the prince of Orange as their ſupport and protection againſt the profligate Charles, the penſioner of the French court, and the arbitrary attempts of James to ſubvert the conſtitution of church and ſtate. At length the ſpirit of the Engliſh nation, and the prudence and valour of William, effected the glorious revolution of 1688, and placed William and Mary on the throne. During the diſputes which accompanied the act of ſettlement Mary preſerved herſelf free from all interference, and co-operated with the wiſhes of her huſband, and the ſentiments of the nation. Both houſes

of

of parliament were deſirous of proclaiming Mary queen and the prince of Orange regent. When William had expreſſed his reſolution not to accept the crown, which muſt depend on the life and will of another, Mary ſeconded his views, and preferred her duty to her huſband, and the intereſt of her country, to every motive of ambition and intereſt. When lord Danby alſo offered the princeſs, that if ſhe would join his party he would place her alone upon the throne, Mary replied, that ſhe was the prince's wife, and that her only deſire was to act in conjunction with him and under him, and that ſhe ſhould be extremely diſpleaſed with all thoſe, who under a pretence of promoting her particular welfare, ſhould preſume to ſet up a divided intereſt between her and the prince; and ſhe inſtantly ſent lord Danby's letter and the anſwer

to the prince, and thus broke all the measures of those who wished to create a misunderstanding between them.

Accordingly the crown was settled on William and Mary, the sole administration vested in William, and Mary did not again appear in a public and political character till 1690, when James landed in Ireland at the head of a French army, and was joined by a large concourse of the natives: William repaired instantly to the scene of danger; and Mary was appointed regent during his absence. She had lived so abstracted from business, and so totally absorbed in domestic occupations, that it was generally concluded she had no talents for government; but William knew and appreciated her capacity for business.

On leaving London, he said to the earl of Shrewsbury, that though he was not so fortunate as to hit upon the right

way

way of pleaſing England, he believed ſhe would ſucceed; and he was confident that during her regency his ſubjects would be happy under her direction.

While the Engliſh were intent upon the fate of the Iriſh war, they were alarmed with the diſcovery of a conſpiracy at home, in which ſeveral Scottiſh and Engliſh noblemen were engaged, and were to be aſſiſted by the navy of France, which ſoon after arrived upon the coaſt of England. The queen exerted herſelf with great vigour in cauſing the principal conſpirators to be arreſted, and exemplified a wonderful magnanimity in this time of trial and danger, as appears by the following expreſſions in her letter to king William:

"The news which is come to-night, "of the French fleet being upon the "coaſt, makes it be thought neceſſary

" to write to you both ways; and I,
" that you may ſee how matters ſtand
" in my heart, prepare a letter for each.
" I think lord Torrington has made no
" haſte; and I cannot tell whether his
" being ſick, and ſtaying for lord Pem-
" broke's regiment, will be a ſufficient
" excuſe. But I will not take up your
" time with my reaſonings, I ſhall only
" tell you, that I am ſo little afraid, that
" I begin to fear I have not ſenſe enough
" to apprehend the danger: for whe-
" ther it threatens Ireland or this place,
" to me it is much as one as to the fear;
" for as much a coward as you think
" me, I fear more for your dear perſon
" than for myſelf. I know which is moſt
" neceſſary in the world. What I fear
" moſt at preſent is not hearing from
" you. Love me, whatever happens,
" and be aſſured I am ever entirely
" your's till death."

When

When the French ſquadron arrived upon the coaſt of England, lord Torrington, who commanded the Engliſh and Dutch fleets, engaged with the French off Beachy-head; the Dutch loſt ſeveral veſſels, and the next day the combined fleets declined a ſecond battle, and retired to the Thames, to defend the metropolis; the Dutch in their retreat burning ſome of their own ſhips, to prevent their falling into the hands of the enemy.

When this defeat was known in London, a ſudden deſpondency ſeized all the people, and it was believed that England and Holland would fall victims to the fatal friendſhip of Louis and James. Yet Mary even then, by her actions and in her letters, ſhewed great fortitude, and expreſſed extreme confidence in the goodneſs of her cauſe:

"As for the ill ſucceſs at ſea, I am "more concerned for the honour of "the nation than any thing elſe; but I "think it has pleaſed God to puniſh "them juſtly, for they really talked as "if it were impoſſible they ſhould be "beaten. I pray God we may no "more deſerve the puniſhment. I fear "this news may give courage to thoſe "who retired before; but God can diſ-"appoint them all, and I hope will "take care of his cauſe. I long to "hear again from you, which is my "only comfort, loving you more than "my life."

Again — "Monmouth endeavours "to fright me, by telling me the danger "we are in, and indeed things have "but a melancholy proſpect; but I am "fully perſuaded God will do ſome "great thing or other, it may be

"when

" when human means fail, he will ſhew
" his power."

And again, " I hope the eaſterly
" wind is the only cauſe I do not hear
" from you, which I am very impatient
" for now; and when I conſider that you
" may be got a great way, if you be-
" gan to march laſt Thurſday, I am in
" a million of fears, not knowing when
" you may be in danger: that alone is
" enough to make me in the greateſt
" pain imaginable; and in compariſon of
" which, all things elſe are not to be
" named."

Having heard that William was wounded, in the midſt of her anxiety for the fate of Great Britain, ſhe writes, " For God's ſake, let me beg you to
" take more care for the time to come;
" conſider what depends upon your ſafe-
" ty; there are ſo many more important

" things than myſelf, that I am not wor-
" thy of naming them."

William immediately after gained the memorable battle of the Boyne, which entirely gave his party the aſcendancy in that kingdom, and James's cauſe ſeemed hopeleſs. On receiving the news of this victory, in which William totally routed James's army, Mary thus repreſented the feelings of her heart:

" How to begin this letter I do not
" know, or how ever to render God
" thanks enough for his mercy: my
" heart is ſo full of joy and acknow-
" ledgment to that great God who has
" preſerved you, and given you ſuch a
" victory, that I am unable to explain
" it. I was yeſterday out of my ſenſes
" with trouble — I am now almoſt ſo
" with joy.

" When

" When Lord Nottingham brought " me your letter yeſterday, I could not " hold, ſo he ſaw me cry*, which I " have hindered myſelf from before eve- " ry body till then, that it was impoſ- " ſible; and this morning, when I heard " the joyful news from Mr. Butler, I " was in pain to know what was become " of the late king, and durſt not aſk him; " but when lord Nottingham came, I " did venture to do it, and I had the " ſatisfaction to know he was ſafe. I " know I need not beg you to let him " be taken care of, for I am confident " you will for your own ſake; yet add " that to all your kindneſs, and, for my " ſake, let people know you would have " no hurt come to his perſon—forgive " me this."

The news of William's ſucceſs no ſooner arrived in England than the

* When king William was wounded.

people's ſpirits, which were before ſo much depreſſed, were immediately raiſed. William became extremely popular. The queen took advantage of the favourable current, and in order to ſave the honour of national courage, which had ſuffered by the late engagement at ſea, committed lord Torrington to the tower. She ordered the Dutch ſhips to be repaired at the expence of the Engliſh; their wounded ſeamen were taken care of in hoſpitals; penſions were given to the widows and children of thoſe who had died in battle; and conduct-money to the ſeamen whoſe ſhips had been burned, which led them to carry accounts to their countrymen of the noble diſpoſition of that nation for which they had ſuffered.

Mary continued to act with vigour for the ſupport of the nation till William's

liam's return. The following letter to him ſhews her humble opinion of herſelf, and her attachment to her huſband:

"You may believe I ſhall do as "much as lies in my power to follow "your directions in all things whatever, "and am never ſo eaſy as when I have "them. Judge, then, what a joy it was "to me to have your approbation of "my behaviour; and the kind way you "expreſs it in, is the only comfort I can "poſſibly have in your abſence; what "other people ſay I ever ſuſpect, but "when you tell me I have done well, I "could be almoſt vain upon it."

Her anxiety to promote the cauſe of religion appears by the following letter to William:

"I have been deſired alſo to beg "you not to be too quick in parting with "confiſcated eſtates, but conſider whe-

"ther

" there you will not keep ſome for public
" ſchools, to inſtruct the poor Iriſh. For
" my part, I muſt needs ſay, that I think
" you would do very well, if you would
" conſider what care can be taken of the
" poor ſouls there; and indeed, if you
" give me leave, I muſt tell you, I think
" the wonderful deliverance and ſucceſs
" you have had ſhould oblige you to
" think upon doing what you can for
" the advancement of true religion, and
" promoting the goſpel."

William, upon his return from Ireland, was received with joy by the people, and Mary retired from the management of public affairs to the milder enjoyments of domeſtic happineſs; in which retirement ſhe ſtill continued to ſet as bright an example to the nation, as ſhe had before done in public life. She endeavoured to reform the manners of the ladies about the

the court, for great irregularities had been committed during the two preceding reigns. Her deportment was perfectly prudent, yet unreſtrained; and ſhe was ſo animated with a natural chearfulneſs of diſpoſition, and ſhe ſet religion and virtue in ſo amiable a light, that ſhe freed the court from thoſe intrigues and immoralities which had ſo long been a ſcandal to the nation.

But the adored queen of the Engliſh nation had but a very ſhort time allotted her to influence the world by her example. She was ſeized with the ſmall pox. Her illneſs was ſoon judged to be fatal: the king, on hearing that the queen was paſt all hope of recovery, called biſhop Burnet into his cloſet, burſt into tears, and exclaimed, "From the happieſt, I am now going to "be the moſt miſerable creature upon "earth. During the whole courſe of

"my

" my life I have never known one ſingle " fault in her; there is a worth in her " which nobody knows beſides myſelf." While ſhe remained alive he was in great agonies, fainting and burſting into loud lamentations.

She expired in the thirty-third year of her age, and the ſixth of her reign. After her death, the king's ſpirits were ſo depreſſed, that it was apprehended he would not long ſurvive her; and he was incapable for ſome weeks of attending to buſineſs, or mixing in any ſociety.

Mary was a rare inſtance of a perſon, who was the next heir to a crown, who had abilities requiſite to fill that exalted ſtation, and yet was ſo entirely devoid of ambition, as not to appear even deſirous of being the firſt perſon in the kingdom. Conjugal affection ſeems to have been the ruling principle

ciple of her life. The only part of her character which can be called in queſtion, is the taking part againſt her father. But it may ſurely be allowed as her juſtification, that her regard for the proteſtant religion, and for the liberties of the nation, might make her think this ſtep neceſſary and lawful. And it is to be lamented, that ſhe was placed in ſo critical a ſituation, that ſhe muſt either have joined her father againſt her huſband, her religion, and the liberty of her native country—or have joined her huſband, her religion, and liberty, againſt her father.

The character of this great and amiable queen has been often drawn, but by none more ably than by Mr. Boyer *.

"Her perſon was tall and well proportioned; her ſhape, while princeſs of Orange, eaſy and genteel; her viſage

* See Rapin's Hiſtory of England, vol. xiv. p. 146.

oval,

oval, her eyes quick and lively, and the reſt of her features regular. Her ſtately port and native air of greatneſs commanded reſpect from the moſt confident; but her ſweet and graceful countenance tempered the awefulneſs of Majeſty, and her affable temper encouraged the moſt timorous to approach her.

"Her apprehenſion was clear and ready, her memory exact, and her judgment ſteady and ſolid; her ſoul free from all the weakneſſes of her own ſex, and endowed with the courage and ſtrength that ſeem peculiar to ours. She was neither elated with proſperity, nor dejected by adverſity; and it remains undecided, whether ſhe bore with more temper the ſmiles or the frowns of fortune!

"When the neceſſity of affairs called the king out of his dominions, ſhe alone was

was ſenſible of his abſence, which ſhe fully ſupplied to theſe three kingdoms, by her wiſe and prudent adminiſtration. While he went abroad, as the arbiter of Europe, to wage a juſt war, ſhe ſtaid at home, to maintain peace and adminiſter juſtice. He was to oppoſe and conquer enemies; ſhe to maintain and gain friends. In all this there was an union of their thoughts, and a concurrence in the ſame ends, the ſafety of Europe, the ſupport of the proteſtant religion, and the honour and proſperity of England. An eagerneſs of command was ſo far below her, that never was ſo great a capacity for government joined with ſo little appetite to it; or an authority ſo unwillingly aſſumed, ſo modeſtly managed, and ſo chearfully laid down. It was eaſy for her to reward, for all ſorts of bounty flowed readily from her; but it was much harder

for

for her to punish, except when the nature of the crime made mercy become a cruelty, for then she was inexorable.

"She had the most active zeal for the public, and the most constant desire of doing good, joined with such unaffected humility, that the secret flatteries of vanity or self-love had no power over her; for, when due acknowledgments were made, or decent things said upon occasions that well deserved them, these seemed scarce to be heard, and she presently turned off the discourse to other subjects.

"Her piety and virtue were real and unaffected; and the vivacity and sweetness of her temper and conversation softened all those disagreeable ideas, which the world is too willing to entertain of the severities of virtue, and of the strictness of true religion.

* "She

"She was not content with being devout herſelf, but ſhe infuſed piety into all who came near her; eſpecially thoſe whom ſhe took into her more immediate care, and whom ſhe ſtudied to form with the tenderneſs and watchfulneſs of a mother. She charmed them with her inſtructions, as ſhe overcame them with her kindneſs. Never was miſtreſs both feared and loved ſo entirely as ſhe was. She ſcattered books of inſtruction round about her, that ſuch as waited might not be condemned to idleneſs, but might entertain themſelves uſefully when they were in their turns of attendance.

"She had a ſublime idea of the chriſtian religion in general, and a particular affection to the church of England, but an affection, that was neither blind nor partial. She had a true regard to piety wherever ſhe ſaw it, in

what form or party ſoever. Her education and judgment led her to the national communion; but her charity was extended to all. She longed to ſee all proteſtants, both at home and abroad, in a cloſe and brotherly conjunction; and few things ever grieved her more, than the proſpect of ſo deſired an union vaniſhed out of ſight.

"Acceſs to her was never obſtructed by ſelf-intereſted ſupercilious domeſtics. She made thoſe her favourites, who made the diſtreſſed theirs. She wondered that the true pleaſure, which accompanied doing good, did not engage princes to purſue it more effectually. Without this ſhe thought that a private life was the happier, as well as the ſafer ſtate. When reflections were once made before her of the ſharpneſs of ſome hiſtorians, who had left heavy imputations on the memory

mory of ſome princes, ſhe anſwered, "That if thoſe princes were ſuch as the "hiſtorians repreſented them, they had "well deſerved that treatment; and "others, who tread their ſteps, might "look for the ſame, for truth would "be told at laſt." Her charity was not confined to her own ſubjects, but extended in a moſt particular manner to multitudes of French exiles, whom the perſecution ſent hither. The ſcattered Vaudois had a ſhare in her bounty; and when, by the king's interceſſion, reſtored to their vallies, they were enabled by the queen to tranſmit their faith to their poſterity. She likewiſe took care of preſerving the poor remnants of the Bohemian churches, and formed nurſeries of religion in ſome parts of Germany, which were exhauſted by war. And the laſt great project, that her thoughts were work-

ing on, with relation to a noble and royal proviſion for diſabled ſeamen at Greenwich, was particularly deſigned to be ſo conſtituted, as to put them in a probable way of ending their days in the fear of God.

"She was a perfect example of conjugal love, chaſtity and obedience. She ſet her huſband's will before her as the rule of her life. Her admiration of him made her ſubmiſſion not only eaſy but delightful; and it is remarkable, that when Dr. Tenniſon, named to be archbiſhop of Canterbury, went to comfort the king, his majeſty anſwered, "That he could not but grieve, ſince he "had loſt a wife who, in ſeventeen "years, had never been guilty of an "indiſcretion."

"The openneſs of her behaviour was ſubject to univerſal obſervation, but under that regularity of conduct, that

thoſe,

thoſe, who knew her beſt, and ſaw her oftenеſt, could never diſcover her thoughts further than as ſhe herſelf had a mind to reveal them; and this ſhe managed ſo, that no diſtruſt was ſhewn in it nor diſtaſte given by it.

" She maintained ſincerity ſo entirely, that ſhe never once needed explanations, to juſtify either her words or actions. As ſhe would not deceive others, ſo ſhe avoided the ſaying of any thing that might give them occaſion to deceive themſelves. And when ſhe did not intend to promiſe, ſhe took care to explain her meaning ſo critically, that fruitleſs hopes might not be conceived from general words of favour.

" Her age and her rank had denied her opportunities for much ſtudy, yet ſhe had read the beſt books in Engliſh, French, and Dutch, the three languages that were almoſt equally familiar to

her. She gave the moſt of her retired hours to the reading of the ſcriptures, and of books relating to them. Next to the beſt ſubjects, ſhe beſtowed moſt of her time on books of hiſtory, eſpecially of the latter ages, and particularly of her own kingdoms, as being the moſt proper to give her uſeful inſtructions. She had a great reliſh, as well as a great love for poetry, but loved it beſt when it was converſant about divine and moral ſubjects; and ſhe would often expreſs her concern for the defilement of the Engliſh ſtage.

"She had no reliſh for thoſe indolent diverſions, which are too common conſumers of moſt people's time, and which make as great waſtes on their minds, as they do on their fortunes. If ſhe uſed them ſometimes, it was only in compliance with forms, becauſe ſhe was unwilling to ſeem to cenſure others with

with too harſh a ſeverity. She gave her minutes of leiſure with the greateſt delight to architecture and gardening. She had no other inclination, beſides this, to any diverſions that were expenſive; and ſince this employed many hands, ſhe was pleaſed to ſay, "That "ſhe hoped it would be forgiven her." When her eyes were endangered by reading too much, and in all thoſe hours that were not given to better employments, ſhe wrought with her own hands, and that ſometimes with ſo conſtant a diligence, as if ſhe had been to get her living by it. It was a new ſight (and ſuch a one as was made by ſome the ſubject of raillery) to ſee a queen work ſo many hours in a day. But ſhe uſed to ſay, "That ſhe looked upon "idleneſs as the great corrupter of hu-"man nature. That if the mind had "no employment given it, it would

"create ſome of the worſt ſort to it-"ſelf." Her example ſoon wrought on not only thoſe who belonged to her, but the whole kingdom, to follow it; ſo that it was become as much the faſhion among the ladies of quality to work, as it had been formerly to be idle.

"She thought it a barbarous diverſion, which reſulted from the misfortunes, imperfections, or follies of others; and ſhe ſcarce ever expreſſed a more entire ſatisfaction in a ſermon, than in that of archbiſhop Tillotſon againſt evil ſpeaking: when ſhe thought ſome were guilty of it, ſhe would aſk them, "If they "had read that ſermon?" which was underſtood to be a reprimand, though in the ſofteſt manner. She had indeed one of the bleſſings of virtue, that does not always accompany it, for ſhe was as free from cenſures, as ſhe was from deſerving them.

"In

"In thoſe ſteps of her later years, which, at firſt appearance, ſeemed capable of hard conſtruction, ſhe weighed the reaſons, which ſhe went upon, with great caution and exactneſs. Her inclinations lay ſtrong to a duty, that nature had put her under, but ſhe was determined to accept the crown, becauſe ſhe was perſuaded there was no other viſible means left to preſerve the proteſtant religion, not only here but every where elſe. And when the famous battle of the Boyne was fought, her concern was equally divided between a father and a huſband."

William once told the duke of Leeds, that he muſt be very cautious of ſaying any thing before the queen, that looked like a diſreſpect to her father, which ſhe never forgave: and the marquis of Halifax in particular had loſt

loſt all manner of credit with her for ſome unſeaſonable jeſts he had made upon this ſubject.

The earl of Nottingham, who was much in her confidence, ſaid, he was very ſure, if ſhe had out-lived her huſband, ſhe would have done her utmoſt to have reſtored her father, but under ſuch reſtrictions, as ſhould have prevented his ever making any attempts upon the religion or liberties of his country.

"She received the intimations of approaching death with an entire reſignation to the will of God; and when in the cloſeſt ſtruggle with the king of terrors, ſhe preſerved a perfect tranquillity. The melancholy ſighs of all who came near her, could not diſcompoſe her. She then declared, "That ſhe felt "the joys of a good conſcience, and "the power of religion, giving her "ſupports,

" ſupports, which even the laſt agonies " could not ſhake." She received the ſacrament with a devotion that inflamed as well as melted all who ſaw it; and then quietly concluded a life, that had been led through a variety of accidents with a conſtant equality of temper.— To ſum up all, ſhe was a tender wife, a kind friend, a gentle miſtreſs, a good chriſtian, and one of the beſt of women."

Conversation 28.

On Marriage.

As a young lady of our ſociety was ſoon to be married, the converſation turned upon the duties of that ſtate, and the ſociety particularly regretted the abſence of their Female Mentor, who was gone into the country for a few weeks, as her good ſenſe would have led her to have offered ſome remarks ſuitable to the occaſion. Honoria immediately ſaid: 'I will draw Amanda 'this moment into your preſence, without the aid of magic, by reading a letter which I have this morning received 'from my mother. It is an anſwer to 'one from me, in which I repreſented 'how amiably and ſenſibly my ſiſter 'conducted herſelf towards her huſband; and this letter will have the

'more

'more effect, as the whole ſociety are
'not ignorant that Amanda has herſelf
'fulfilled, in the moſt exemplary man-
'ner, thoſe duties, which ſhe has ſo
'well defined.'

"My Dear Honoria,

"THE great propriety of your ſiſter's behaviour is moſt pleaſing to me, and will be productive of real happineſs to her; for I am ſure there is no ſituation in life ſo happy as the married ſtate, where both parties conſult each other's peace of mind. It heightens every joy; it leſſens every anxiety; it contracts our wants and our deſires; we find every comfort at home, and enjoy calmly thoſe bleſſings, which others are purſuing, but never reach. Hurry and diſſipation may amuſe for a time; but we muſt return home, the hour of reflection will intrude, when we

we cannot fail of condemning a life paſſed in idleneſs and vanity. In a ſingle perſon this conduct is blameable, but in the married woman unpardonable, for ſhe ſhould have no view, no deſire, but to make her huſband happy.

"In this character your amiable ſiſter will appear to the world: how different from many other women! Ambitious of admiration, they endeavour to pleaſe every one more than the man whom they marry: good-humoured abroad, peeviſh and diſcontented at home; or if they avoid ſuch flagrant miſbehaviour, by a want of compliance in little things, and not conſulting the diſpoſition of their huſbands, they frequently throw away that happineſs they might enjoy. If a man is out of humour, his wife immediately concludes he does not love her; never conſidering that

that it is not one circumſtance only which ſhould juſtify her in drawing that concluſion, but the whole tenor of his behaviour. The care of ſupporting his family lies wholly on the man; and a variety of circumſtances frequently occur to vex him. Prudence perhaps prevents him from ſhewing his diſguſt to thoſe who occaſion his uneaſineſs, and he will be ready to quarrel with thoſe whom he moſt dearly loves. If at theſe times a woman can preſerve her temper and behave pleaſingly, can be quiet, though ſhe is right and he is wrong, and can endeavour to ſoothe him by not oppoſing him, ſhe will gain his affections; and he will, when he is cool, reflect on himſelf for having been unreaſonable, and admire her meekneſs and forbearance.

"It is ſo much the wife's intereſt to render herſelf agreeable to her huſband,

that there is no ſacrifice too great to obtain this end, and there are very few men whom a ſenſible and virtuous woman could not attach: but as trifles oppoſed become eſſentials, ſhe ſhould be particularly attentive not to be contentious about things of little moment. If a woman really loves a man, it grieves her to ſee him vexed and diſconcerted; ſurely then ſhe ought to avoid every thing that may ruffle him. Theſe reflections flowed from my pen as the reſult of my knowing how ſenſibly your ſiſter acts, and from the happy conviction, that by ſuch behaviour, time will gradually ſtrengthen her huſband's affection, which is founded on eſteem and approbation of her conduct.

"Your's,

"AMANDA."

The

The following verſes were next read by a gentleman, who ſaid "Theſe lines are tranſcribed from Swift. The moral of the firſt ten lines are a caution to women, who in general are apt to neglect their perſons after marriage, when at home, and reſerve all their beauty for public view: and the laſt twenty-two lines are addreſſed to the men, but may be applicable to both ſexes:"

"Why is an handſome wife ador'd
"By every coxcomb but her lord?
"From yonder puppet-man enquire,
"Who wiſely hides his wood and wire;
"Shews Sheba's queen completely dreſt,
"And Solomon in royal veſt;
"But view them litter'd on the floor,
"Or ſtrung on pegs behind the door;
"Punch is exactly of a piece
"With Lorraine's duke, and prince of Greece."
"A prudent builder ſhould fore-caſt
"How long his ſtuff is like to laſt;

" And carefully obſerve the ground
" To build on ſome foundation ſound.
" What houſe when its materials crumble,
" Muſt not inevitably tumble?
" What edifice can long endure,
" Rais'd on a baſis unſecure?
" Raſh mortals, ere you take a wife,
" Contrive your pile to laſt for life.
" Since beauty ſcarce endures a day,
" And youth ſo ſwiftly glides away,
" Why will you make yourſelf a bubble,
" To build on ſand with hay and ſtubble?
" On ſenſe and wit your paſſion found,
" By decency cemented round.
" Let prudence with good-nature ſtrive
" To keep good ſenſe with love alive.
" Then come old age whene'er it will,
" Your friendſhip ſhall continue ſtill;
" And thus a mutual gentle fire
" Shall never but with life expire."

CONVERSATION 29.

On Diſſipation.

FLAVIA, who had paſſed ſome years in the polite circles of life, and who had ſtill retained a purity of heart which alone renders a woman truly eſtimable, ſaid, "That as the endeavours of Honoria to compenſate for the abſence of their Female Mentor, in the laſt converſation, had been favourably received by the ſociety, ſhe ſhould venture to read ſome obſervations on the diſſipation of the times, in which ſhe ſhould introduce a few traits on the character of her excellent friend.

THERE is no ſubject more hacknied than the diſſipation of the times,

nor any which is leſs pleaſing to young people to hear diſcuſſed; but I hope the indulgence of the ſociety will allow me to enter into this topic, ſo far as to diſcriminate between diſſipation and rational amuſement, and the young people preſent need not apprehend, that I ſhall be ſo moroſe or ſevere as not to approve, and even to recommend a certain degree of recreation and pleaſure. Youth is the ſeaſon for happineſs and enjoyment: what can be ſo charming as to ſee young perſons, unburthened with cares, purſue innocent pleaſures with vivacity and delight? But if amuſement is to be the only aim of life, and interferes with our duties; if dreſs is to engroſs all the mornings, and faſhionable entertainments all the evenings; if late hours, continually repeated, ruin the conſtitution; and if deep play brings on debts

which

which cannot be diſcharged; then every one muſt allow, that ſuch purſuits are not rational pleaſure, but diſſipation.

There is a phraſe applied to a young lady on her firſt entering into the gay world, ſhe is *come out*. It is like taking the bridle off a fine ſpirited horſe, which has been tractable and uſeful, while under proper controul and regulation; but gallops down a precipice, and ruſhes into a ſtream, when it is permitted to run wild. As an excuſe for ſuch a conduct, it is commonly alledged, that it is impoſſible to continue in the world, and not follow the uſual ſtyle of living. But there are females in the higheſt life, whoſe characters are unimpeached, who never game; who are good wives, mothers, and daughters; who ſet a proper example to their inferiors;

riors; who by their benevolence ſupport the diſtreſſed, and employ the induſtrious. I am ſorry to add, that there are alſo female characters in high life, who ridicule every thing that is ſerious, and take a pleaſure in rendering amiable women as corrupt as themſelves. From ſuch characters there can be ſmall hopes of amendment. But I am ſure that none of this deſcription belong to our meeting. I addreſs myſelf to you therefore, my young friends, who are engaged in the world with the intention of preſerving a virtuous character; and to you, my ſtill younger friends, who, as the phraſe is, are not yet *come out:* and I ſhall think myſelf happy, if any thing I can ſay may warn you againſt joining particular ſocieties in high life, which, however exalted the rank or ſuperior the abilities

abilities of thoſe who form them, muſt end in leading you into inevitable deſtruction.

I once was acquainted with a lady whoſe conduct, according to the opinion of the world, was not cenſurable; ſhe was a married woman, and had a family, but being engaged in the faſhionable circles, ſhe had little leiſure for domeſtic concerns, and thus loſt the pleaſure of being frequently in her children's company. The boys were placed at ſchool, the eldeſt girls were under the direction of a governeſs, and the younger ones had not yet left the nurſery. Her youngeſt daughter being taken ill, the mother deſired that medical aſſiſtance might be ſent for, and ſhe added, 'I will ſee the child to-'morrow; I have ſcarce time to dreſs 'before I go to dine, or elſe I would ſee 'her now.' The next day the child was

rather worſe, but the mother could not reſiſt attending an auction in a nobleman's houſe juſt deceaſed, for the purpoſe of bidding for a particular piece of furniture; from thence ſhe hurried home to dreſs; went out to dine; and being engaged at cards, did not return till three in the morning. She was equally occupied with her engagements the following day; and when ſhe came home at night, ſhe was informed that the child was dead. 'Poor thing!' ſhe ſaid, 'I had no notion it was ſo ill; 'however I cannot reproach myſelf, 'for ſhe was attended by a phyſician; 'and young children are liable to a va-'riety of fatal diſorders.'—Such was the cold remark of a parent upon receiving an account of her child's death, whom ſhe could not find leiſure to ſee during an illneſs of three days. Doubtleſs, diſſipation blunted her feelings, and per-

haps the faſhionable mode of ridiculing all ſenſibility, changed even her nature.

Another lady loſt more money than ſhe could venture to diſcloſe to her huſband; a gentleman *kindly* lent her the ſum, and as ſhe was under this ſecret obligation to him, he naturally took advantage of the power he had over her, and the conſequence was—a divorce from the beſt of huſbands.

I have frequently ſeen beautiful and delicate girls ſacrifice their lives to late hours and amuſements; and many are now lingering in wretched health, from the effect of their rage for pleaſure. The beautiful and accompliſhed CLARA too late lamented the effects of a diſſipated life. She was moulded like nature's favourite; the elegance of her form, the Madona-like beauty of her face, the excellence of her muſical powers, attracted general attention at

the

the early age of fourteen years. If ſome kind and amiable friend, with the power as well as inclination to protect her, had then ſtept forth, and humanely foſtered this choice plant, it doubtleſs would have excelled whatever had been heretofore imagined moſt excellent. Her faſcinating powers are fully illuſtrated in the following verſes, written by a gentleman who went reluctantly to hear her ſing, as he was not fond of muſic:

" Syren of Avon! that a bard obſcure,
" Warm'd by the glorious ſubject of thy praiſe,
" Steps forth, deem not impertinent nor vain;
" He aſks no flattery for his humble verſe,
" Only thy ſuffrage. Happier they whoſe breaſt
" The pure ſublime enthuſiaſtic flame
" Of poetry exalts, they beſt can paint
" The wonders of thy magic ſong, the gaze
" Of admiration as it hangs abſorb'd
" In ſilent pleaſure, till the full effect
" Of thy ſweet melody in lengthen'd notes
" Pathetically cloſing fills the ear,

" And crowded theatres reſound applauſe.
" Them will it better ſuit thy varying charms
" To celebrate, thy elegance of form;
" The languid motion of that lovely eye,
" All ſenſibility — thy modeſt air
" E'en from the ſhameleſs libertine reſpect
" Commanding. This faint tribute, peerleſs maid,
" Refuſe not from a ſtranger—Health be thine;
" And oh! if grief impair not (as I fear)
" That tender frame, may time with jealouſy
" Watch o'er thy harmony! to CLARA juſt,
" Who breathes the very ſoul of HANDEL'S ſtrain!"

When Clara was nineteen years of age, ſhe married, and was immediately thrown into the circles of high life. She was a woman of great genius beſides muſic; was of a moſt amiable diſpoſition, and had a natural propenſity to every virtuous principle; but theſe diſpoſitions were obliterated by a continual engagement in faſhionable amuſements.

I lately

I lately received a moſt affecting account from Bath of Clara, who died of a conſumption in the thirty-ſeventh year of her age. Her great and gay connections totally neglected her during her illneſs; but a faithful female companion of her youth came down to nurſe and comfort her, and attend her laſt moments. Clara was terrified at the approach of death; and, conſcious that her life had been too diſſipated and thoughtleſs, ſhe applied to a worthy clergyman to ſupport and prepare her for her end.

The ſlow and melancholy death of ſuch a woman, and the rational, humane, and friendly converſations of the clergyman, would have made an impreſſion upon the moſt obdurate mind!

Towards the end of her life, ſhe became

came compoſed and reſigned. She expreſſed an earneſt hope, not from enthuſiaſm, but from conviction of the goodneſs of God, and of the ſincerity of her own repentance, that ſhe ſhould be accepted and admitted among the bleſſed.—— Thus died Clara! whoſe charms no one can deſcribe, and whoſe talents no one can imitate.

Happy is it for thoſe who have committed material errors, if they have the inclination and opportunity of ſeriouſly reflecting and repenting; but ſtill more happy are thoſe who can (as far as human frailty will permit) look back with ſatisfaction on their paſt life, and thus avoid the miſery of bitter reflections, which is an almoſt inſupportable addition to the natural calamities of this world. A lady once ſaid to Amanda, "I ſhould like to die your death,

death, but I ſhould not like to live your life;" meaning, that it was too dull and inſipid for her. But a ſimilar life to that of Amanda's is only inſipid to thoſe who have not a taſte for the things that give pleaſure to rational minds; for the preſent company knows, ſhe does not ſeclude herſelf from ſociety or amuſement. She enters into the world occaſionally to make her return home with more reliſh. She is the firſt, as you know, to promote any innocent enjoyment that can render young perſons happy; ſhe draws them together in little parties, and admires their youthful ſallies; you have often heard her ſay, "Seclusion from the world only renders people unamiable, and leads them to condemn habits and cuſtoms, which are continually varying; and which, becauſe they were not authorized in her youthful

ful days, might not be leſs pleaſing or proper. She always placed her chief pleaſure in her children, devoted herſelf to their education when they were young, and now they are grown up, is in her turn adored by them, as you, Honoria, at this moment feel. But though an attachment to her family is the leading feature of her character, yet her mind is not narrowed; ſhe poſſeſſes general benevolence, that heightens the charms of rational ſociety, which ſhe feels in the boſom of her family. This ſource of pleaſure, which no one entirely engroſſed by the world can conceive, much leſs enjoy, is thus ſimply and beautifully deſcribed by Whitehead in his poem on Variety:

" The moral of my tale is this,
" Variety's the ſoul of bliſs;
" But ſuch variety alone
" As makes our home the more our own.

" As

" As from the heart's impelling pow'r
" The life blood pours its genial ſtore;
" Tho' taking each a various way,
" The active ſtreams meand'ring play
" Thro' ev'ry artery, ev'ry vein,
" All to the heart return again;
" From thence reſume their new career,
" But ſtill return and center there:
" So real happineſs below
" Muſt from the heart ſincerely flow:
" Nor, liſtening to the Syren's ſong,
" Muſt ſtray too far, or reſt too long.
" All human pleaſures thither tend;
" Muſt there begin, and there muſt end;
" Muſt there recruit their languid force,
" And gain freſh vigour from their ſource."

Let then my amiable young friends who are yet to enter into the world, try to partake of amuſements only in a rational way, and they will avoid many evils, and perhaps vices, which they now ſee very little danger of falling into, but which they will find ready to aſſail them on their entering into life; and

and they may, perhaps, be bleſſed with as much happineſs as Amanda lately expreſſed in the following ſhort letter to me:

"My dear Friend,

"Is there on earth a pleaſure, which can ſurpaſs that of hearing from thoſe we love? This morning's poſt brought me letters from two of my ſons. I am, indeed, very happy: retired from the buſtle of the world, and freed from the reſtleſs anxiety of ſeeking foreign pleaſures, I remain ſequeſtered in my retreat, poſſeſſed of comforts which are daily augmenting, from the kindneſs of my own family, and the ſatisfaction which their rectitude of conduct affords; a ſatisfaction which no words can deſcribe, and no worldly proſperity equal. Is there on earth a pecuniary benefit that can take place without ſome alloy? ſurely not; we either gain it

from another's loſs, or we are preferred to a more worthy or deſerving perſon, or the death of a friend greatly embitters that happineſs which we ſhould otherwiſe enjoy. On the other hand, the pleaſures I receive from my children's goodneſs to me and to themſelves, are all my own; no mixture of fear and remorſe are mingled in this bleſſed cup of comfort; even death itſelf cannot deprive me of it, I ſhall carry it with me to my grave. Adieu! I meant not to ſay three words when I began; but the heart that overflows who can reſtrain? who indeed would wiſh to reſtrain it, when its redundancy ariſes from ſuch well-grounded happineſs?

Your's,

AMANDA."

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END OF THE SECOND VOLUME.